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Rev. 17 Tweedsmuir Ave. E.
Chatham, Ont.

"In Demonstration of the Spirit and Power"

Lorraine and Ned Begay

What a colourful picture they made, as they sat there in the second row of our church, two representatives of the Navajo christians on the reservation in New Mexico, Lorraine and Ned Begay.

We were accustomed to quite a variety in our Sunday audiences. There usually were Canadian, Dutch, Frisian, and even a sprinkling of German christians. But that particular morning there were among all the white, two brown faces.

The Begays had come 2,000 miles to bring greetings and love from our sister church in Toadlena, which we had learned to love so much over the last three years. And how their visit to us contributed to the deepening and strengthening of our relationship. How we learned what Jesus can do with people who have nothing in common except the love from Him and for Him.

It was in the Spring of 1969 that the consistory of our church received a request from the Home Missions Board to become a prayer supporting church for the little, struggling mission station of Toadlena. That made sense. For the missionary there was Mr. Gary Klumpenhouwer, whose parents and other relatives were members of our congregation.

Well, can you say "no" to a request for prayer? Quite to the contrary, the consistory and the entire congregation responded enthusiastically and warmly to this request.

Soon it became evident that prayer is indeed all that the bible says it is, it is a great power. When you begin to pray for one another, you can expect things to happen. And happen they did. One thing led to another. Monthly letters began to arrive from Toadlena. Names became quite familiar to us, as we were told of their struggles or their victories, as we were requested to pray for them or to give thanks with them. We began to feel quite close as we prayed that some might become or remain christians, and as we thanked the Lord, because others had now fully committed their lives. The names of Upshaw, MacDonald, Natani, became as familiar to us, as Vander-something-or-other.

Lorraine and Ned Begay leaving the auditorium.

Sundayschools started to exchange greetings on special occasions. And of course we were soon having offerings to help with the financial support of the missionary. Quite often, when a calf or a cow was sold for a good price, some or all of that price found its way quietly into the treasury of the little church there.

The struggle out there in the desert, is often a lonely and a harsh one, difficult beyond our imagination, for those little churches. You will understand then that love and interest, plus help from another church was more than once the thing that lifted the sagging morale. They had not always experienced nice things from the white man, nor were they experiencing it in every case now. But this was different.

And how much good it did to Mr. K., as they call the missionary in Toadlena. He and his family live far away from friends, far away too from conveniences. He faces, alone often, the hardships of mission work in the desert, the disappointments and the problems. There are many sacrifices he must bring. And there are times of depression and discouragement. How good it is then to know that there are christians remembering you in your struggle and praying for you.

But not the least of all, how much good it did us. The work of bringing the gospel to others, became more real to us than ever before. We learned to love these people, who were so different from us. And it warmed our hearts to hear that they were praying for us. And we humbly realized how we too needed those prayers of fellow christians. It wasn't that we had everything to give, and they everything to receive. They, we learned, had so much to give to us too. And how we needed that.

Our relationship deepened when a group of 25 young people took two weeks in June of 1970 to visit those new found brothers and sisters in Toadlena. Looking back, that trip, made in 6 cars, was one long evidence of how God can take care of His children. We encountered not a problem, nor a mishap in all the 5,000 miles we travelled. But the most beautiful of all was when 25 shy Dutchmen met a group of still more shy Navajo people. It seemed naive to believe that in a matter of just two days, these two could have meaningful fellowship together. But we did. What a reception we were given. The ice broke immediately. There were smiles, and handshakes all around. And then little groups of older Indian people, talking, sometimes with difficulty, because of the language, with Canadian young people.

Those people on the reservation are poor. Unbelievably poor according to our standards. But there is one thing they prize, and that is Navajo jewelry, turquoise set in silver. How touching it was to see them part with some of their personal and prized possessions. A necklace here, a ring there, and a watch somewhere else. How glad these people were to share.

Since then the parents of Mr. K. have paid a visit to Toadlena, and other couples have been there too. Our church is decorated with tokens of their love. Two Indian dolls, dressed in native costume. A rug woven by them from the wool of their own sheep with the message of 1 Thess. 1:2-4 in it.

And now at last the roles were reversed. Two of their people were visiting us.

When they arrived on Thursday evening, I asked Ned whether he felt far away from home. "I feel like I am among relatives", he answered. And so they were. They were among brothers in Christ. There were very great differences. But these differences never became a problem. They were just interesting, cause of amazement, because underneath was something far stronger than anything else. An amazing unity in the Lord. And for once that was not a topic discussed at some society but it was a deep and warm experience.

Their accent was not exactly Dutch, their colour wasn't ours, their pace of life was far more relaxed than ours, their culture was different. But it never mattered. They felt more at home with us than some of our blood relations do. And we felt more comfortable with them than we do with many a lifelong friend. It was amazing. Something that was more than natural. Something that the Lord gave us.

That Sunday morning we thought of the multitude before the throne of God, which is made up of people from every tribe and tongue and nation. That was no longer theory, but for us it was reality.

During that service Lorraine and Ned brought us greetings and love from Toadlena. They did it "Navajo way". They told us not to look at our watches, but just to sit back and enjoy the fellowship in Christ. Sometimes it got a little hard not to give in to the temptation to steal a glance at our watches, but we all loved it. That meant however that we were in church for 2 hours. Nothing for Ned and Lorraine. Their services often last longer than that. After all what is the hurry when you are enjoying fellowship with the Lord? Well, these two hours were hours we will never forget.

Lorraine, with her long hair combed back, her yellow velvet blouse, long white skirt and moccasins, with her Navajo jewelry was a striking and unusual picture on the pulpit. She looked like a queen. She spoke to us as calmly, and as confidently as if she had done nothing else all her life.

(Continued on Page 2)

The Chariots of the Gods

by REV. L. MULDER

Every so often an obscure writer hits paydirt by having his book reproduced on film by the movie moguls and subsequently sold as a television special. Such is obviously the case with Erich von Daniken who had his vivid imaginations televised in the last three months by popular demand.

After it was first shown as an hour and a half television special, the CBC was inundated with requests to show it again. In case anyone had not seen it the first time, that matter surely was taken care of the second time. Reportedly more than 5 million people have seen the show at least once.

Von Daniken has come up with the interesting but totally unproven theory that astronauts of highly developed civilizations in far away galaxies have visited this world in the past and have given the primitive civilizations of that day a real boost and a helping hand. He argues that there is some evidence that the Egyptians would never have built the pyramids unless they had that kind of help. After all, who would move the 2½ ton building blocks of the pyramids in place without a crane, without a cart and even without the wheel. All those tools were the products of a later civilization. Thus it is highly possible, so claims the author of the book, that the great pyramids and the famous Sphynx are the products of extra terrestrial beings who arrived in space ships and then proceeded to give the Pharaohs a proper tomb. The same logic is applied to the temples at Karnak and Abu Simbel. Don't you remembers the enormous efforts to remove the statues of the pharaoh and his queen to higher ground at the time of the building of the Aswan Dam? It took the brains of one hundred nations and all their sophisticated equipment to cut the statues in slices and lift them with enormous cranes to a new site, where they now stand in resurrected majesty. Obviously, says Von Daniken, the Egyptians were not capable of such fantastic projects: they did not have the tools or the brains.

A similiar argument can be raised in connection with the ruined temples of the Mayas and the Aztecs in Mexico. Not only is there a striking similarity between these buildings and the pyramids, but the legendary religion of these Indian tribes also refers plainly to gods who came from the sun, the moon and the stars. Odd-shaped beings are depicted on the murals, found in these ruined temples, which look a bit like Armstrong and Aldrin, when seen from a distance; sometimes complete with oxygen pack and sunvisor. Where would the Mays get those notions and how could they ever build such fantastic structures unless such visitors had dwelt among them for some time. If you look closely you can see the blast hole of the rocket right beside the temple. That blast hole is carved deeply into the rock and was conveniently used as a sacrificial pit into which unsuspecting virgins were cast as an offering to the gods. Somewhere in the Latin American jungles there may still be the remnants of long runways on which the gods skidded off to their far away destinations. Whether by rocket or by glider, they came, but they also had to leave, apparently with a sense of urgency.

Be all that as it may, we can come closer to home and examine the Bible for such traces of the visitation of early Supermen. Ezekiel may well have referred to that kind of thing when he spoke of chariots that were wheels within wheels; they turned in every direction, wheresoever they wanted to go and they had rims full of eyes. Now would you not think that these descriptions of the

(Continued on page 3)

"GREETERS AT THE DOOR." Ned Begay and Rev. J. Quartel shake hands with people leaving the church building.

Church Announcements

CHR. REF. CHURCH

Called

to Brantford, Ont., Rev. C. Spoor of Aylmer, Ont., who declined this call.

to Grand Rapids (East Paris), Mich., Rev. G. Bouma of London, Ont.

to Toronto (Rehoboth), Ont., Rev. H. Mennega of Mount Hamilton, Ont.

Declined

for Ingersoll, Ont., Rev. Adrianus Velthoen of Renfrew, Ont.

NETH. REF. CONGREGATION
(Geref. Gemeenten)

Called

to Norwich, Ont., Rev. F. Harinck of Den Haag Zuid, Holland.

Accepted

to Unionville, Ont., Rev. W. Suyker of Lisse, Holland.

OVERTURE CLASSIS CHATHAM CHR. REF. CHURCH

Classis Chatham of the Christian Reformed Church decided in its session of May 9, 1972 to overture Synod 1972 to postpone a decision on report 36/44, re the Nature and Extent of Biblical Authority. Grounds:

1. the original report 36 was extensively revised and enlarged, but the agenda of Synod arrived at such a time that no thoroughly studied overture was possible.

2. Discussion in the Banner and other periodicals seems to warrant further study before Synod take a decision on the crucial matters raised in the report.

PULPIT SUPPLY

PULPIT SUPPLY

The consistory of the Aylmer C.R.C. is seeking pulpit supply for the months of July and August; the second service will be held in the evening at 7.30 p.m. Please write to Mr. J. Eising, R.R. 2, Vienna, Ont.

PULPIT SUPPLY

Bowmanville Maranatha C.R.C. will be in need of pulpit supply: July 2, 9, 16, 30, August 6, 20, and 27. Contact D. Mostert, R.R. 2, Newcastle, Ont. 416-987-4416.

PULPIT SUPPLY

The Duncan C.R.C. (Vancouver Island), B.C. will be in need of pulpit supply, July 9 - 16 - 23 and 30, 1972. Please contact the Clerk Mr. John Berends, 1541 Maple Bay Rd., R.R. 1, Duncan, B.C. Phone 746-7676.

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Lorraine and Ned Begay

(Continued from page 1)

Wasn't that amazing? In the audience there were not as many as half a dozen who would dare to do the same thing. But here she was, brought to the Lord by the white man, and now freely testifying of the love of her Lord to that same white man.

She told us that her family had turned to Jesus while she was still a teenager. She had not at that time been able to make that same step. Such a separation, which often results on the mission field is painful. But how great her joy when she was reunited with them, having given also her heart to the Lord.

Ned looked as interesting as his wife. And his life had, if anything even been more interesting. He was the son of a medicine man. Well he remembered the chants and the dances on special occasions and in times of special need. He was one of 15 children. When the time came, how much he wanted to go to school like the others. But he did well with the sheep, and he went to herd them instead. Not until he was 12 did he go to school, and by the time he was 15 he gave it up. Then he left home. His life after that was colourful but not beautiful. He drifted, and drank and fought. His life did not differ much from that of other young Indian men who were lost and searching.

It took a long time before the love of the Lord caught up to him. And when it did, it took a hold on him only slowly. As a matter of fact it is less than two years ago that Ned made the big step in committing his heart to the Lord. But then he took the step without hesitation and with his whole heart. At the time he wrote us a letter in which he said: "I am so happy to hear that you are rejoicing with me in my profession of faith publicly, and my baptism (me and my baby daughter). Now all of my family are complete in Christ. What a blessing and joy, as I become a full member of the Lord's church. I feel I'm not worthy of this."

Indeed, he did not feel worthy of that. His and his wife's humility was something that impressed us deeply.

And what a great experience to see the great power of the Saviour. There stood the son of a medicine man. He and his wife came out of deep paganism. He was drawn out of a wild life, he had deeply drunk of the world. But there they stood, telling us about Jesus. Ned had once been, in his own words, "a wild Indian", how different he was now. Once you could have read anger in his eyes, now there was love. Once he was ready to fight in an instant, now he was as ready to smile. Once there was hostility, now there was a gentleness. Once a desire to lash out, now a desire to serve. We were deeply conscious that no government program, and no church concern would ever be able to bring about such a change. That, only the power of the Saviour can do.

It impressed us deeply, also the young people, to hear him admonish us again, to go the "Jesus way". To remember that you cannot travel without a map. And a christian is a pilgrim travelling the narrow road. But there is no way he can travel that road unless he has a reliable map. And that map is the Bible. A christian must use his bible to the full.

During the evening service, Ned and Lorraine showed us slides of Navajo land. Once again we saw the desert, dry, lonely and infertile. They told us that this year the snow did not come and the rain did not come. What did come was the hot and dry wind, and with the sand storm that can make it dark at midday, forming sand banks across the highway, baring the rocks, pressing dust through every crevice, drying up the wells, and shriveling what little grass there was on the range.

We heard of the battle of the christians against the pressure of relatives, against the temptation of alcoholism. We heard of the disappointments of christians who backslide. But we also heard of the triumph and the victory. And while we were impressed to hear again of the awesome power of the devil, we confessed anew our faith in the victorious Saviour. And we made a new determination in His strength not to give an inch to the enemy. And we vowed that we would pray until the battle was won.

There is more to tell than there is room in the paper. Let me conclude with expressing once more our deep amazement. It was a daring experiment. Here were people who had hardly travelled beyond the reservation. They had never seen Canada. They spoke a different language, they visited a different land. They found it hard to adjust to our impatient pace. And we found it difficult to let the minutes tick away oblivious to all other commitments. Humanly speaking there was little or no chance that such a visit would be rewarding. But it was. All the differences fell away before a unity in love, that was more real than anything else. How it would lift up every church to experience this same thing.

God made real to us, how he overcomes evil and sets people free. How people whose forefathers have murdered each other in anger, can be molded into members of the one Body of Christ. How His love is stronger than all the differences in the world. As a matter of fact how differences that would ordinarily separate, and keep people at a distance, now become ornaments in the church of Christ.

It is one thing to hear a sermon about what it is to stand together before the throne of God. It is quite another thing to experience it.

Jack Quartel.

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The Story of Bethesda

The Christian Association for the Retarded

By Ed. J. LOENEN

In John 5 we can read the touching story of a man healed by Jesus after having been ill for 38 years. As Jesus entered Bethesda, the hospital with the five porches under which numerous lame, blind and palsied were slowly whithering away, the Heart of Our Lord was evidently moved.

But Bethesda was known to Our Master. He came to a very familiar place, for once a year "an angel went down at a certain time into the pool and troubled the water..." (John 5:4a). Once a year Christ sent his personal messenger to the pool to tell the Israelites and us that He is concerned about our sicknesses and that He is empowered to heal them.

It was in the anticipation that Our Lord will heal all brokenness and disease, that Bethesda, the Christian Association for the Retarded was formed on May 13th, 1971 in the municipality of Surrey, B.C.

The need for such an association was and is very real. Right in our own churches we have several severely mentally handicapped children. They are all like any other member of the congregation who is ill, but in their case, their brain cells don't function properly. Therefore some of them do not speak; some of them have real coordination problems; some of them have barely any sight; some have frightening seizures causing much anxiety; some are not able to write a proper 2, even though they are already thirteen years old; some of them cannot sit on a swing without being helped constantly by an adult; some of them cannot be toilet-trained and most of them will not be able to live their own independent lives.

There's David for example; he is a mongoloid of 12 years old. You cannot meet Dave or he has the friendliest smile you've ever seen — he will quickly shake hands if you show that you care for him; he will not easily forget you. His speech is very poor but he talks with his eyes and they tell you so much. He cannot write anything too distinguishable but he has his own little scribble; he can dress himself, however, and when colouring a picture of a man, he knows he has to use red for a shirt and another colour for the pants. He delights in cartoons on T.V., looks up his own favorite stations and somehow even though he cannot tell time — he knows exactly when he wishes to watch his pet show.

Dave wants to be counted and it was Dave himself who took up the collection on one of Bethesda's film evenings and you should have seen how proud the little fellow was. David belongs to the Zion Lutheran Church and faithfully attends the Sunday school for the retarded in that Church.

Then there is bright-eyed tiny Joyce. Joyce has epilepsy as well as brain-damage. She only speaks about 10 words even though she is 6 years old. Joyce has had regular seizures ever since she was 5 months old but momentarily they have disappeared. God be praised for this measure of healing. Joyce is quite happy if one keeps her occupied. She loves music and she claps her hands enthusiastically when the record player is turned on. When the family prays, she knows how to fold her hands; she understands most instructions given to her. She can also say "Amen" and does so quite emphatically. Joyce belongs to the Christian Reformed Church but on Sunday morning she attends the interdenominational Sunday Sschool at Zion Lutheran where a dedicated Christian teacher brings the love of Jesus to the **Retarded.**

The Board of Bethesda is excited and grateful that this interdenominational Sunday School for the handicapped child is now in full swing.

Both David and Joyce are benefitting from Bethesda's Saturday Relief Program that was started a year ago in the Surrey-Langley area. Every Saturday morning the children are picked up from their homes around 9:30 to spend the day with another Christian family. Each child rotates between 4 or 5 families. So once a month, each volunteer family gets involved to take care of the retarded child. The benefits of this program are four-fold: 1) The mother of the handicapped child has one day to give the so-much-needed attention to the other members in her family. 2) The child is kept busy and experiences the outing as a real treat. 3) The volunteer families become more grateful for the tremendous gift of their health and 4) Christians of different denominations are now communally helping those who cannot help themselves.

David and Joyce are just 2 examples, but there are Henry, Ralph, Arlene and Oliver who all live at home and who, because of their very different needs do require the very special attention and very special care of the Body of Believers. And then there are Mary, Rita, Ann, Judy, Jeanny and Trudy who presently reside in government institutions. Should not the Church be intensely concerned about them also because Jesus Himself cared so much for those who could not provide their own care?

Bethesda has also had the privilege to be instrumental in bringing 17 retarded teenagers to the afternoon worship service in the Langley Christian Reformed Church. Each Sunday, several volunteer families pick up all seventeen youngsters from Linden Lodge in South Langley and drive them to the church. The youngsters are so grateful for this privilege, but we begin to experience that this repeated contact of the whole congregation with so many handicapped people is doing at least as much for the congregation as it does for the retarded. For who could have dreamt that all these families would offer their services so regularly. But it's happening! And it's happening every Sunday.

And it happens that Randy, a retarded fellow of 25 whose speech is merely a broken slur suddenly from the back seat of the car begins to sing: "Jesus bids us shine" or "I'll be a Sunbeam for Jesus." Such an experience cannot fail to do something to the heart of the driver in the front seat.

And it happens that Henry, while staggering down the church steps at the end of the service, pulls on the coat of one of the believers, asking: "How far is Heaven from here?"

And it happened just this Sunday that two of the group, a multiple-handicapped girl on crutches and her young friend were allowed to sing right in the worship service. After their song was finished, the girl with the crutches said how she loved the Lord and how glad she was that our people brought her to the church service.

And it happened that for these joyful but needy teenagers and children, these babes in Christ, over a hundred ladies have gone from door to door in the Lower Fraser Valley and on Vancouver Island to win members for Bethesda. The results: Over a thousand families have joined up.

God has moved the hearts of many of his people to respond:

— The Maranatha Y.P.S. sponsored Bethesda for their yearly project.

— The Sunday School of Port Alberni sent in their Sunday School money.

— The grade 7's of the William of Orange School send the proceeds of a bottle drive.

— The Sunday School of the Anglican Church in White Rock held a sale for Bethesda.

— A lady from Ontario sent a gift and closed her letter as follows: "A thankful mother of five healthy children."

— The students at Fraser Valley Christian High had a Thanksgiving collection for the Retarded.

— Many churches have already had collections for Bethesda.

— Dr. Robert Thompson joined our ranks immediately and we were privileged to have him as a guest speaker.

— The Ladies League of the Christian Reformed Church in S.W. B.C. held a collection for our Association.

— And a Christian brother from the Queen Charlotte Islands sends us his regular contributions, while pleading with us not to thank him but God who is indeed the Giver of Life.

Bethesda is now a recognized Association, incorporated with letters Patent from the Government of British Columbia and is authorized by the Federal Government to issue tax-dedicutible receipts for all donations in this ministry of mercy.

Membership of Bethesda costs $3.00 per family or $2.00 for a single person. The treasurer, Mrs. N. Molenaar, 9093 Wright Rd., R.R. 5, Langley, B.C. will send a receipt plus membership card. For more information write the corresponding secretary, Mrs. J. Chinnery, 6239 - 152nd St., Surrey, B.C.

HIGHER GOALS CONTEST WINNERS ANNOUNCED

The Evangelical Press Association's journal for editors and publishers, **Liaison**, announces the award winning periodicals selected from seventy entries.

Youth in Action, a publication of the Free Methodist Church, won the award of "periodical of the year", for the Youth division.

The Banner, the denominational weekly of the Christian Reformed Church, took first place in the Denominational Division, under the editorship of Dr. Lester R. DeKoster.

First place in "General Article", was won by Dr. Marinus Swets for his story "Where Did That Innocence Go?", in **The Banner.**

First place "Poetry" went to Arthur O. Roberts, in **The Banner.** Miss Gertrude Haan, Assistant to the Editor of **The Banner**, won honorable mention for her news story, "Jesus, Who Are You?".

The campus magazines were heavily represented in the contest. Campus Ambassador Magazine, Campus Life, Youth in Action, Collegiate Challenge, His, were among the prize winners in different categories.

PONY EXPRESS SETUP FOR NEWS

John McCandlish Phillips, judging thirty entries in the news story category, comments on the time lag between the news happening and the news reporting in evangelical periodicals. He says that the coverage is notably spotty.

"The evangelical news setup is such that some stories are caught, others are missed, and even some big stories get hit-and-miss coverage. In the day of satellites, telegraph, cable and televiscion; in the day of instantaneous world news coverage, evangelicals have a pony express setup for the coverage of major news."

Consequently, he awarded first prize to "A Cace Study — The Anti-Parochaid Bomb" for the best news story, and another first prize to "How Religious Are Religion Editors" also for a news story.

The comments, critical of the submissions which, according to Phillips, "showed a rather infirm grasp of what news is and, overall, they showed that evangelicals are running a sorry last in the news race," seem to reflect the views of one New York Times Feature Writer, who, though making valuable comments, does not appear to escape his own judgment.

CALVINIST-CONTACT

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LEAVEN

It happened in a catechism class that a minister asked one of the students what he thought of his church membership. The boy did not have his answer ready, but after some thinking he came to the conclusion that if he would have been born in a communist or in a anti-religious family, he would have been a communist or anti-religious. It was not his doing that he was born in a christian family. He could not influence that. It just so happened.

What this boy said is in the minds of many other boys and girls, and probably in the minds of many adults. You are a christian because you have been brought up in a christian family. Would my parents not have been christians more likely I would not have been a christian either.

However, the fact remains that the boy or the girl is not born into a non-christian family, but in a christian one. It did not just so happen; it was exactly planned by God. God had determined that this particular boy or girl should be born of those particular parents. God has brought each baptized child through their believing parents into the covenant community. It does not matter whether we can clear this with our understanding of the predestination. The predestination is (we speak with much reverence) God's business. He elects whom He will and He rejects whom He will. He does not counsel anyone about it. But what He revealed is that children of believers are His children to whom He extends His promises.

This is a tremendous thing both for parents and for their children. God says to both of them that He wants to live with them and they with Him in close covenantel relationship.

If we believe that our lives are owned by God our perspectives take another direction. Believing parents do not only want to live their faith, they also want their children to share that faith. These parents want to instill in their children that the first aim in life is God. Not a degree or a skill, not a good income or a happy marriage, but God. The first aim of believers and their children is to live for God in Jesus Christ. Take that aim away and life becomes meaningless.

Christianity does not consist of a set of rules or morals. To be a christian is to believe that God has made a separation and that you are distinguished to be on God's side. This characterizes the christian family, it also gives direction to the way in which these parents will educate their children. They don't lead them in the first place to the choice of the right profession or skill, they don't guide them to a useful place in society, they lead them primarily to the realization that they are here for God. That God had created them and had placed them in a christian family in order to live for God as "leaven in the dough of the world."

For this reason christian parents should seek christian school-education for their children. Not in order to take these children out of the world or to take them in seclusion in order to save them from the dangers of the world. No, they want them to have christian school education in order that they may become good working "leaven" in society. School and home cannot be separated. The one is the complement to the other. And since the christian home is closely connected to the covenant of God's grace, therefore the christian school is also closely related to that covenant.

Does it make sense to write about these things in a time that the school closes its doors for a long summer holiday? It does, because there are many parents who now decide what their children will do in September. Now it is time to give this matter careful consideration, not because of other people, but because of the Lord Himself, who has said that children of believers are in the first place His children. And for that reason the whole covenant community should support these parents in answering God's challenge.

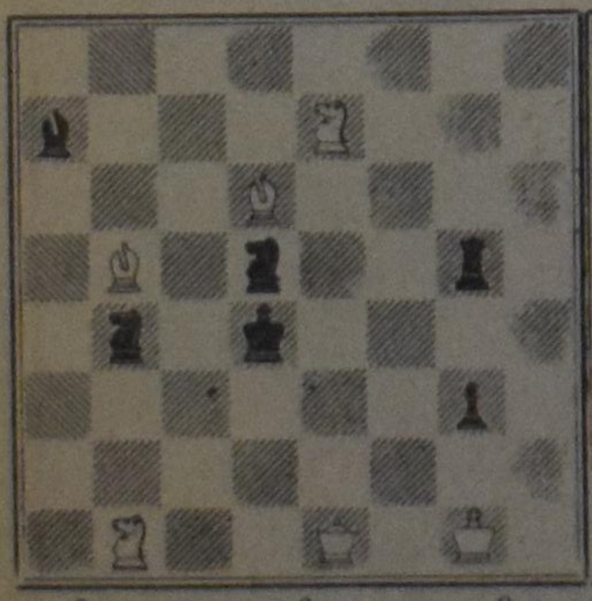
D.F.

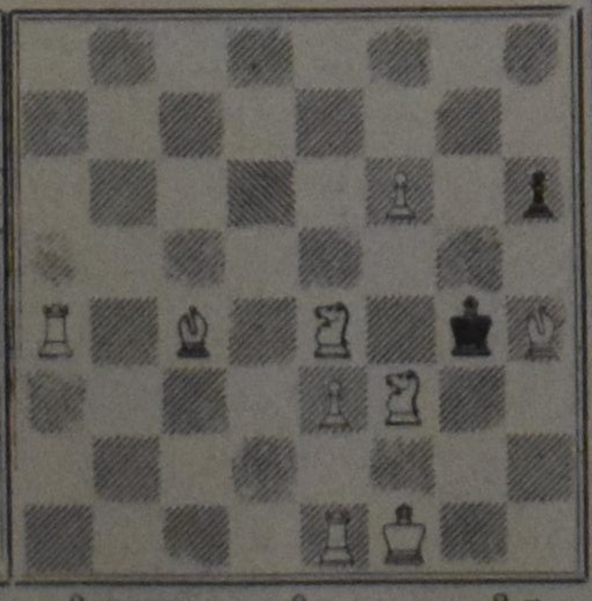
Let's Play Chess

Editor: Charlie Hess

SECOND SERIES OF PROBLEMS IN JUNE

# 494	# 495
V. Rudenko, Russia 1958	W. Issler, Schweitz 1961
6	2





3-mover	6	3 p.	2-mover	9	2 p.

NOTES

1. The problems in the second series are a bit tough this month. But don't worry: a kind of chess magic is shown in them.
2. At a first glance the black pieces seem to be able to defeat every possible attack by white. But if you would think so, you must have overlooked something. Anyway, I hope to get from all of you the key plus threat, if any, and all variations.
3. The black King has four ways to get out. Shall we leave him that freedom? If you would put limitations you could come into trouble! There is certainly a decisive keymove. Indicate the threat too, if there is one, of course.
4. Deadline for the solutions is July 20 (postmarked). Those who live outside of Ontario have time till July 25.

A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.

The Chariots of the Gods

(Continued from Page 1)

prophet refer to flying saucers with the portholes all lit up with bluish lights an cruising at supersonic speed in any direction at all? Does the Bible not speak about a communications system in terms of the ark of the covenant. That was the gold box with the voice of the Lord being heard from the mercy seat on top. Poor Uzzah never had a chance when he touched the box, because it was charged with thousands of volts of electricity. No figment of the imagination at all, if you please, for a group of Minnesota University students built an exact replica, according to Moses' specifications, to test the theory.

Sure enough, after they had completed their project in accordance with Biblical prescriptions, they could not get near the thing because of the electrically charged field around it.

Well, and what more shall we tell you about? About the age old maps of the primitive world around the mediterranean sea with Cairo at the center, giving the exact layout of the continents as we now see it by the satellites floating aloft. Surely that ancient map maker must have been taken for a ride in order to give us such accuracy, equalled only by our astronautic observers.

We could take you down into the caves of the Sahara desert or to the Easter islands of the Pacific with their huge stone statues or to the salt flats of former Sodom and Gomorrha. It would all add up to one massive testimony: there is no need to believe in the God of the Bible; all the strange events of former times (and maybe some of the present) can be adequately explained by the arrival and departure of spacemen from other planets, who used the foundations of the Greek temples as launching pads to return to their home far away. They left us with the mementos of their prowess and skill, but their departure left those suddenly developed civilizations floundering and languishing, until only a vague memory is left. Surely one can only hope that a return trip is not too far away, so that our sagging civilizations can get some foreign aid, preferably not in terms of temples and tombs.

Why do we bother writing about these things? Because Christian people in many cases have become gullible and even superstitious. First reports are already coming in that the writer may have a real point and that the church most likely does not have an answer to this sort of stunning theory. That, of course, would also be the death-knell of the church and the gospel which it proclaims. Fitted together with the theories on evolution it would be a real blockbuster, once and for all blowing faith and trust in Jesus Christ all to smithereens. The count-down on that one, as you may know, has begun some time ago; now we have ignition.

Is your faith ging to be shocked by such "discoveries"? I hope not, but in case you feel shaky we had better look at these things in close-up for a while.

Item: It is a very unscientific approach to look at the evidence and jump to the conclusion that no other explanation is available than one from outside this solar system. Other theories have been presented on the building of the pyramids and you can find them in the National Geographic book "Everyday life in Bible times." Those scientists at least do not give the ancient Egyptians a slap in the face like Van Daniken.

Item: Why do so many people have the notion that ancient civilizations were very primitive and incapable of carving the huge stone structures at Abu Simbel? After all, these statues were not moved into place after they had been hand-carved: they were cut out of the cliff. The ability of stone masons and astronomers in Ancient Egypt has been well documented. They were able to line up the axis of the temple of Aby Simbel so that in Mid June and in Mid October the rays of the sun would shine on the replicas of the god-king inside the building.

Item: Whereas the technical know-how of the Mayas seems astounding indeed, they never mastered the simplicity of the true arch. They built two walls so close together that they could bridge the gap with a long stone slab on top of the two walls. Thus their structures are always narrow with a high ceiling. Did their astronaut architects not know about arches? The variety that worked in Egypt had no problem with them at all. . . .

Item: Ezekiel saw a **vision** and from the total content of his prophetic book would not likely be interested in flying saucers. All the prophets have spoken of the Christ who would come and the history of that salvation as they saw it unfold, frequently in visionary style. God was on the move and He is not known for His interest in pyramids and Mayan temples.

Surely, if you are acquainted with the glad tidings of the Bible, you are not going to buy the tale of the ark of the covenant as being some sort of mini Mission Control? The voice of the Lord will have more respect in Christian circles, I hope, as it speaks from the mercy seat than Mr. Von Daniken gives credit for. We may as well add another item to the long list of nots: the Bible is not a text book for space electronics. I would think that such an assertion needs no defence.

Sodom and Gomorrha you know all about, if you trust your Bible.

That, naturally, is what this business is all about. If you do trust the God who has spoken in the Scriptures and Who by His Spirit has given you the testimony that these Scriptures are truly the word of God, you are not going to be shaken by any theory.

If you do not trust in the Scriptures, however, you are in serious danger of being pushed from one theoretical post to another one. Every theoretical post will have this hallmark: there is no God, as revealed in the Bible. There are a thousand varieties of that theme, but they all have the same basic pitch. Do not be led astray by that so called wisdom and science; there will be no end to your wanderings.

Superstition has reached a high peak again in our day; astrologers are slaughtering their tens of thousands because you can find out more from the stars than from the scrolls of the Scriptures. How pathetic.

To be sure, there are things in this world which are shrouded in mystery. No one has come up with an adequate answer on who carved and erected the monstrous, eyeless statues on Easter Island. We have only begun to lift the veil on the secret of the Sumerian and Babylonian civilizations ,but let no one underestimate the capacities of the ancient peoples. Men are made in the image of God and they are well able to make themselves a tower that reaches into the heavens at any time. The Scriptures themselves testify to such skills in the early stages of mankind and more especially in the context of his rebellion against God. Is it any wonder that the structures of olden days are indestructible tombs and majestic temples?

It is a striking phenomenon that precisely in our time with its scientific emphases and discoveries, old and new superstitions are flourishing. Such developments almost always occur when true knowledge of man and his world is lost, when God is declared dead. It would be a sad commentary on the faith which we confess and perhaps an indication that Christian people are rapidly becoming ignoramuses, if the book or the film CHARIOTS OF THE GODS made any lasting impact in our Reformed circles.

Popularity-wise Mr. Van Daniken has established his name and has cast many people into a real tizzy. The author is a Swiss hotel keeper; in my estimation he should stick to his reservations desk.

FROM THE STATUS QUO TO VICTORY*

by ROBERT N. THOMPSON, M.P.

A Negro pastor had just preached one of his best sermons. He had waxed eloquent in outlining the evils of the present day, exhorting his flock to Christian action that these evils might be overcome. He frequently referred to the status quo and to the need to non-conform. At the close of the service, a group of his parishoners questioned him as to the meaning of the "status quo." They complimented their pastor on his excellent sermon, but expressed confusion as to the use of this unknown term. The pastor answered the question with a sense of great wisdom when he said "Gentlemen, that is Greek for the mess we are in!"

Now you see that the old Negro pastor at least knew that he and his congregation were in a mess, even if he could not use words which they understood. To be quite frank about it, the "status quo," meaning that which is, is today in quite a mess; and my generation has played a major part in getting it to the place where it is. Your generation, you, each one of you, will be responsible for the leadership that is going to get the Christian community in Canada moving again. To get beyond the status quo that we're in today as the church in Jesus Christ in North America, we must first consider some status quo attitudes which will move us beyond that status quo, and second, it is imperative for you to consider what roles you can play to lead us out of the status quo into revival and reformation.

Some Status Quo Attitudes

It is my conviction today that the Body of Christ in Canada is not the contributing, witnessing and dynamically redemptive force it should be. The community of believers is marked by its attitude of withdrawal and abstention, living on reservations. In former ages it was the Christians who set the pace for social change; for governmental justice and reform; for national and international leadership; but where are the self-consciously Christian agents of reconciliation on Bay Street; where is the united Christian group of politicians in Ottawa; where are the Christian media experts who entertain and educate us on the air waves of the CBC? Where are the Christian leaders in our culture outside of the churches in the social structure which envelops us?

With the exception of a few well-known evangelists and radio preachers, a few outspoken but overworked legislators, a very few courageous Christian labour advocates, and a few leaders in higher education, we are largely a silent people of God. When there is a major crisis in our national life, where are the well-informed spokesmen who can speak on behalf of Christians in any but the most general of theological terms, at a time when Christianly-inspired and -conceived **political** guidance is needed? Is there not a Christian way of doing politics, for instance, as well as a Christian message for our "currupt" politicians?

Why did this status quo situation come about? I believe the reason lies deep in our attitudes toward life. How many times have you heard it said that Christians ought not to be in politics because it is a dirty business, or how many times have you not concerned yourself with politics because you thought that is was not as important as full-time winning souls to Christ? These have been vital questions for me because many of my Christian friends have criticized me for my political service, thinking that the political area is an unclean place for Christian service; yet these same people will admit that, unless we are governed by men who are themselves governed by God, we are destined to be ruled by evil men.

The first basic fault of what I consider to be status quo attitudes come through the old and decrepid way of dividing our lives up into sacred areas and secular areas, with appropriate activities for each area. In thinking that some activities or callings are more spiritual than others, we have set up certain priorities which keep us from ever making a witness that has an impact on our general cultural life in Canada. Is it not true that we consider church activities to be sacred, and hence important, and non-church activities to be secular — politics, law, business and labour? Too often the most highly prestigeous job within the Christian context is that of a foreign missionary; next comes the local pastor; then perhaps the Christian educator, and maybe a Christian college or seminary professorship. To become a politician or a businessman means that one has to become secular, even though it means the provision of money to send to our missionaries and to maintain the local church and perhaps the theological school. That there might be a Christian way of doing business or politics based on a Christian philosophy of life seldom occurs to us. We are faithful in trying to witness to individuals who are carrying on these secular activities, hoping that the Holy Spirit will convert them. Meanwhile we present not witness to the actual daily work they are doing.

The great Christian layman, the

(Continued on Page 4)

*Commencement Address Canadian Bible College, Regina, Sask.

FROM THE STATUS QUO TO VICTORY

(Continued from Page 3)

late Vincent Massey, who became Canada's first Canadian Governor-General, had some words of wisdom in regard to this situation. In 1958, when addressing the Montreal Council on the "Christian Social Order," he said: "In our modern world, we have suffered an un-Christian division of life into two spheres, one of which is secular and public, and another which, being religious, is looked upon as private. Is it rash then to say that it is this division which has brought on our purely secular activities its own nemesis, taking the shape of the paralysis that comes from our lack of any coherent philosophy as a directing and guiding force for the whole of life? We are very conscious today of insecurity. Is this because we, by that I mean our whole social order, have refused to recognize and face our living spiritual unity — and therefore, as a result, we clutch nervously at the bits and pieces of life, conscious that we have lost our grasp of the whole?" The net result of this attitude is to fracture and then to narrow down the sphere and scope of the Gospel to transform men and their total cultural life.

A closely related attitude of the status quo mentally is that which reduces the Good News to primarily an individualist and personalist emphasis. We have in Canada a long history of fighting the doctrine of social gospel of the liberals who do not recognize the necessity and the importance of individual conversion to Christ. However, in that reaction, we have been guilty of reducing the Good News to a negative preoccupation, forgetting that the Scriptures tell us that Christ is the first born of a new generation, of which individual men are only a part. While we are fully aware of the thrust of John 3:16: "that whosoever believeth in Him should not perish," we are in danger of forgetting that our mission is to be in the world "reconciling all things to the Father" as our Lord did. It is our responsibility to proclaim Christ the Redeemer of mankind, remembering that Christ the Redeemer was also Christ the Healer. Belief is likewise the first step to the healing of whole lives and whole areas of society. Individual conversion ought to result in societal transformation, at least among those Christians who want tc obediently live out their lives and callings. Jesus the Christ came to earth to save the world, including individual men and even man's human, social and cultural activities.

By dividing the world into sacred and secular compartments we become guilty of diluting the Good News, of limiting its effectiveness of faith without works. We become hearers of the Word, but not doers of the Word, and withdraw into our cloisters and reservations.

There is also a third attitude prevalent in our midst. It is a belief, erroneously conceived, in my opinion, that Satan owns the world because the Scriptures refer to him as the prince of this world. Let us get this straight! Satan is the prince of the world, seeking whom he may devour, and we must never forget this. However, Satan and his train are illegitimate holders of the creation simply because the earth is the Lord's and all who dwell therein. To be worldly is more of a sinful attitude toward life than is any particular occupation or activity. We, as children of God, through Christ, are not powerless before Satan. We are in the world to provide witness of God's love for us and for His world. As the Apostle Paul states in his letter to the Roman Christians: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creatures, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Our job is to rout Satan and his forces through an obedient and active witness, including even the one who holds that we can do little because Satan is the prince of this world.

Moving Beyond the Status Quo

Given these status quo attitudes, how shall we move beyond them? I think we can only do this through a new, more Biblical consciousness or our role in the world as Christ's ambassadors. First, we must recognize that the only viable Christianity is a seven-day Christianity. What do I mean by seven-day Christianity? I mean that whatever you do, in word or deed, you must do it all as unto the Lord. That means you must change your thinking so that the divided Body of Christ will be joined together again. If we can do this, it will result in a new understanding of the fact that the Body of Christ cannot be, should never have been separated into sacred and secular. It is interesting that this concept originates in the Roman Catholic teaching of the Middle Ages through the influence of Greek philosophy. The Reformer recognized that every man has an office, a calling to which he must give his life in service to Christ, the risen Lord. There are those who are given the gift of evangelization. We must thank the Lord for the feet of those who preach the Word, for those feet are beautiful. There are also those who have the offices of teachers, of physicians, of musicians, and of labour leaders and businessmen — even politicians — all equal occupations before the sight of our God because they are His gifts, intended to be used by His redeemed men in His world. No area of human endeavour escapes the implications of Christ's redemption. This is what I mean by seven-day versus one-day Christianity. If we have been living our lives in a spirit which is secular and divisive, we had better ask for an outpouring of His grace, that we might be enlightened as to how to carry out this "secular activity" in a way that pleases our Lord.

A second change of attitude, which must reach beyond the current religious status quo, is the realization and application of the truth that our world coheres or holds together only in Christ: the world is of one piece because it has one Lord. Listen to these tremendous words of promise from Colossians 1:20: — "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist." Through our great salvation in Christ, we are more than conquerors: no part of human culture is foreign to Christ's pre-eminence, is foreign to our reconciling action in His name.

Third, we must recapture a proper understanding of God's Word in its total power and implication. The Word of God is one, and lives and stands forever. It is the Holy Spirit which leads us into all truth if we believe Him and ask for His power to fill us for vibrant life. In this tremendous truth, it crashes in on us through its revealing power in a threefold way. It is in the Scriptures, God's Word written, that we learn of God's redemptive plan for mankind; through the shed blood and unmerited favour of Jesus Christ. Through the Word of God Incarnate, we receive new life, and discover how to go about restoring life to its obedient response to that Word.

The Psalms bring us the Good News of the Word of God for His creation that is distinguished from the written Word and from Christ's Son Incarnate. "By the Word of Yahweh the heavens were made, their whole array by the breath of His mouth . . . He spoke, and it was created; He commanded and there it stood." (Ps. 33:6-9). In Psalm 148:8 it states: "Fire and hail, snow and mist, stormy winds fulfilling His word."

In the ecology of the New Testament, God's Word is very clear in regard to His Creation. It reads in Peter 3:5-7: "They are choosing to forget that there were the heavens at the beginning, and that the earth was formed by the word of God out of water and between waters . . . But by the same word, the present sky and earth are destined for fire."

Too often the status quo fails to understand that the one Word of God comes to us through the Scriptures, saves us through Jesus Christ, and holds for the world. We must never forget this threefold aspect of God's Word, which is our life, and total commission, if we would go on to His victory.

Your Future Role in Facing the Status Quo

Today some of you are coming to the end of years spent in long and diligent study; others have some years yet in school. You are preparing yourselves to assume positions as leaders in the Christian community, in Canada, and perhaps throughout the world as missionaries and ministers. I have endeavoured to show that, if we are to free ourselves from the attitude of the status quo, it will be you young people who will lead and point the way toward a more biblical life style. You are the leaders and cultural agents of tomorrow.

My young friends, the Good News of Jesus Christ is not a religious vision made for the status quo. Christianity is not a conservative religion — Christianity is not a liberal religion. It is a way of life, rooted and established in Jesus Christ. Therefore, it is a radical — that is a rooted-in-Christ — religion. Today is the day for world-shaking Christians. If there are to be any world-shakers among us, you should consider that challenge as you find your mission and begin your careers.

Paul's advice is clear: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." We can approach the throne of God with conviction that our requests will be answered; we have an all-powerful God.

Paul also says: "Brothers, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This is the radical call of the Gospel — to leave all that you are and have, and follow the Master. Only by losing ourselves our petty likes and dislikes, our cherished traditions, our treasured idols — and subjecting all to Christ's pre-eminence, will our lives count for the building of God's Kingdom on earth as in heaven.

We need young men and women like you to build new expressions of the Gospel which combat a largely secularistic expression of human culture. Will you be willing to submit yourself to agony and grief by trying to mobilize Christ's whole Body to build Christian God-honouring schools, a distinct Christian political witness, a Christian-directed media of communications, a biblical-inspired understanding of the institution of the family, of the university, of the hospital, of the professions and of the arts, to say nothing of Christian-conceived business enterprises? Are you willing to submit all that you hold dear to the requirements of God's Word and calling? If you are, you will move forward to victory in Christ. Are you willing to be transformed or will you accept the conformity of the status quo?

In closing, I would leave you with three questions. Only you can supply the answers!

1. **Will you become an agent of revival and reformation, or will you slide into and become part of the status quo?**
2. **Will you become the leaders who will forge a Christian counter culture with counter Christian institutions in a largely pagan society?**
3. **Will you arm yourself with the Word of God in its full and threefold implication and become the more than conquerors that you really are in Jesus Christ?**

I pray and believe that you can and will, as the Holy Spirit directs and motivates you. This is the time for all-out Christianity and you are called to be the church militant who implements it. May God help us find His Will and do His Word — and bring us to victory — to the Glory of the King.

Pastoral Counselling

PASSIVE-AGGRESSIVE PERSONS

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk today about "passive-aggressive people". It's not often that I receive letters from husbands. It seems that wives and women are better at responding to a column like this, but one husband in Iowa felt the need of getting something off his chest. Maybe he is trying to involve me in a family argument, but here is the gist of his letter: "My wife and I have very different natures, and we express ourselves in different ways. When I get angry I raise my voice and let go, but my wife always talks in a nice quiet way, and this makes me very angry inside. But how can you answer a person if they never seem to get angry or never raise their voice? I feel ashamed of the way I shout at her, and then I realize that this is her method of getting her way. I find this very frustrating, and now I noticed that my oldest daughter uses the same method on me. Do you have any suggestions?" I like this letter, for it expresses a very common problem in families today. We're not given much to making diagnosis in mental hospitals today. A lot of the older terms aren't used much around here, but here is one that describes what we would call a "passive-aggressive" person. The mother in this family most likely always speaks in a nice quiet sweet voice. When her husband becomes angry and shouts at her she still answers him very sweetly. Now most people, including this mother knows that one of the most powerful ways to control another person is to keep your voice in a nice even pitch and to never raise it above a certain level. She knows that she can control her husband and nearly always gets her way in her soft spoken voice. This is a form of "passive aggressive" behavior; for outwardly this mother appears very passive, but inwardly she is most likely very aggressive. The husband in this family would probably be described as being "aggressive passive", for he tends to come on strong and loud. He makes demands or he gives commands and then the passive side of his nature takes over and he backs off. His "bark" is a lot louder than his "bite". So in spite of his blustery nature, he can be controlled very easily by his wife or by his oldest daughter when they come off in a nice quiet soft way.

Now none of us are all this or that; we all have conflicting tendencies in us. Most of us are far more aggressive under certain circumstances, and more passive under other circumstances. It is a well known fact that some business-men are very aggressive while they are in their office or going about a business deal. They may shout at their secretaries and call them stupid and lazy, but when their wives call on the phone, they are inclined to say, "yes, dear" and sometimes it's just the reverse. A man may be very aggressive at home, but he is passive when he is in the presence of his boss or of his customers. Now in such marriages there is a power struggle going on. It may be very subtle so that neither of the partners in marriage are aware of it. It may also erupt in moments of temper explosion, and this is especially true when the relationship is not fully honest, and when the communication is not really open. This is, of course, the thing that's happening in this family. Paul suggests in II Corinthians 13, that love does not insist on its own ways. Now when we have true love, we don't need to struggle for control and for power but we try to discover how we can meet the needs of our mate. Now in this kind of a situation the passive aggressive relationship is not a very healthy one, and yet it's a very common one. In a family where there are growing children, the average teenager or pre-teenager knows that he can take advantage of this kind of control in the family. They can read the minds of the parents, so they know whether they should turn to Dad or tho Mother to get their way, and many parents fall into this trap. A daughter asked Mother for the use of the car and Mother says ,"No, you can't go." And so she goes to her father and she talks nicely to him and puts her arm around him and he gives her permission. Now this daughter has played the parents to her own advantage, and she has exceeded in arounsing antagonism between the parents. It's far better if parents would say, "Come, let's go to your mother or to your father and we'll talk it over together." Basically, the "passive aggressive" person is in conflict with himself, with herself. He is never quite sure on which end of the teeter totter he wants to be. He finds no middle point where he can find balance, but he moves towards the extremes.

It's hard to live with yourself when you're always struggling with yourself, for the struggle for the person who would like to control is basically an inner struggle. This man would like to be a leader and he tries to assert his leadership by shouting and pounding upon the table but inwardly he feels insecure and inferior next to his wife.

What then can a "passive aggressive" person do? Uusually he will need some help from an objective party, one who can point out the strange struggle that goes on within him. The best way for a married couple is to find help, and going to a counselor together so that these two sides of a person's nature can come out into the open. Basically it is a battle between the child that is still in us, and the adult in us. It's playing games. When the aggressive side comes into the foreground, it is well that a person learn to see that it is not bad in itself, but it depends on how our aggressiveness is used. We know also that by means of being passive or quiet, we can arrange to get our own way, and this can become also a form of gaining control, of taking over, of being the one who is the leader in the power struggle. Some people become physically aggressive, but in our society that's not too accepted. A man is considered a coward if he would strike a lady. Even abusive language is not too acceptable and it surely is not the best thing to use in the family, but when a man plays the part of a passive person, he feels less than a man. We use those neat little terms, like a "henpecked husband" or a man is described as being "a mouse rather than a man", and so he feels uncomfortable in the passive role. The same thing is also true in the modern woman who does not want to be just a passive member in the family and so she often becomes aggressive, but aggressiveness can be shown just as well in a quiet voice or in being completely silent as in shouting and making aggressive gestures. Find a balance somewhere in your own life, but especially in your relationship in your family. It is a sign of weakness to be overly aggressive, but it's also a sign of weakness to be overly-passive. We need some of both.

Our Lord was at some time in His life rather passive. He allowed himself to be abused by an angry mob, but while He was doing this He was still in control. At other times He was aggressive when he attacked the Pharisees, but He never lost His temper. Life would be a lot smoother in many families if this were the pattern of living.

I would like to suggest to this married couple that they buy a paperback book, "The Intimate Enemy", by Bach and Widen. In this book emphasis is made on the fact that it isn't so bad to fight in a family, but we must learn to fight fair. Now in this particular case when the husband shouts he is not fighting fair, but when his wife comes with a real nice sweet quiet voice and controls him that way, she is also fighting dirty. Don't develop a power struggle in your family. It never, never works, because in the end you'll find that you are going to lose every battle, the battle between husband and wife and the battle between parents and children.

OUR THOUGHTS FOR TODAY: We must not always be fretting about the past, but we must move to rise ahead creatively in Christian living. This will help us to get rid of some of the morose deadness and to move into the bright sunlight of successful living.

Report on the Board of Trustees of Calvin Seminary

In session May 22 - 25, 1972

As a first-time delegate (alternate) to the Board of Trustees, I was impressed by the thoroughness and efficiency with which this Board does its work and the competence displayed by the Administration of both the College and the Seminary. The spirit abroad on the Knollcrest Campus, both at the College and the Seminary, struck me as one of buoyancy, harmony and confidence. Judging from the cultural symbols — a risky thing to do — I would say the lifestyles of faculty members and students are somewhat more conventional now than they were a couple of years ago. Beards, a minority indulgence at best, looked well-laundered and landscaped. So much for general impressions.

COLLEGE HIGHLIGHTS:

The Board approved a request for permission to initiate a cooperative undertaking with Grand Valley State College to teach a course in Specialized Education. What happens to the College's religious uniqueness in such ventures? President Spoelhof admitted the existence of the problem but felt the advantages outweighed the objections. Cooperation with Grand Valley State means that students in a specialized education course can stay at Calvin two years longer.

With regard to "Black Studies" the College favors, and the Board endorses, the idea of incorporating contributions from minority cultures in all of the courses taught rather isolated programs of studies in which only a few students enroll.

Engineers in the future will have their names embellished with the title of "Degree in Engineering and Letters." This will no doubt produce a revolution in the lives of young engineers. Until now their literary skills and aspirations rarely surfaced and were not long remembered. Watch for letters to the Editor in the next issue of this paper!

The Knollcrest — Worship Service, under church supervision and student direction, is alive and doing well. The Board recommends that Synod make permanent the existing plan for this service.

A major breakthrough decision of the State of Michigan was the approval of a teaching minor in religion for the elementary and secondary teaching certificate.

The Board authorized the purchase of a private telephone system on campus for a total cost of $332. 681.00. The news made the ears of Bell Telephone officials ring. Gifts for a swimming-pool ("natatorium" to students immersed in college-life) will be solicited.

A testimonial dinner was given for retiring professors W. T. Radius and J. De Bie, as well as for professors J. De Jonge, T. Dirkse, and J. Vanden Berg who rounded off 25 years of teaching and service.

A Grand Rapids businessman is convinced that Professor Wilson is corrupting the kids with evolutionary views. After months of frustration in trying to change the Professor's mind he appeals to the Board. To my amazement he asks for an arrangement in which one-half of class-time is devoted to the teaching of creation and the other to the teaching of evolution. The Board's reaction is to grant him a personal hearing. The complainant gets 20 minutes to make his charges; Wilson gets 20 minutes to give his answers; each gets an additional 10 minutes for rebuttals. It is a striking confrontation full of human interest. Here is the worried layman, a nervous, heavy-set bear of a man, laying his charges, convinced the professor is in error. It is so obvious to him. Then comes the professor, an imposing mop of grey hair framing dark glasses, systematically giving his answers. The Board is jury. Action? The president and the professor will again talk with the dis- affected brother. They have been doing this for months. But a Christian college goes the 10th mile.

SEMINARY DEVELOPMENTS:

The biggest single job at the Board's May meeting is the examination of candidates for the ministry of Word and Sacraments in the Christian Reformed Church. They came again this year — about 50 of them, eager, expectant, showing the strengths and weaknesses of their characters, age, training, and environment. They are all convinced the redemptive-historical approach to the Scriptures which is right; few know how to profit from this insight in their preaching. Soon they will go to the ends of the earth for their Lord and Savior. Beautiful!

Another 22 candidates for Licensure appear before the Board. These are the first-year students who apply for permission to exhort. Each of them is given a half-hour examination. Radical views are rare. I could wish for less uniformity of opinion. But the United States is full of built-in pressures to conform. Give the boys 10 years on a mission-field or in a congregation and no doubt individuality will blossom.

A sad note is struck when the Board is informed that Cathy, daughter of Professor Sierd Woudstra, a victim of leukemia, has passed on to be with her Lord.

The Board approves the revision of rules on Sabbatical Leaves. Dr. Melvin Hugen is appointed dean of students; Mr. Jack Reiffer, registrar; the office of Field Education Coordinator, full time, is created and Rev. Martin Geleynse appointed to it. Prof. John Stek is granted a leave of absence for the year '73-'74 to pursue a degree program.

A revised description of the Office of Academic Dean is adopted and Professor Harold Dekker, elected for this post by the Faculty, is given Board approval.

Mr. Sidney Youngsma makes an imaginative appeal for the 100% fulfilment of the aims of the Centennial Campaign. For those who need help in planning their estate a Guaranteed Endowment Program is offered.

The new executive Committee of the Board will be composed of the following men: G. Bouma (Classis Chatham), G. Gritter (Grand Rapids, South), L. Hofman (Grandville), J. Scholten (Illiana), H. Vander Kam (Kalamazoo), T. Van Kooten (Holland) and W. Gebben (Muskegon).

A good spirit prevailed throughout the meeting. One thanks the Lord for the wealth of spiritual gifts He has given his church in the persons of the many devoted people who serve Him in educational, administrative or custodial roles at Calvin College and Seminary. May His bounties continue.

John Vriend

A VISITOR CAME TO CHURCH

I'm going to tell you a little story, which is hard to believe, but quite true! Last week we had a DEER in church! Yes, a DEER! The animal was frightened either by dogs or something else and jumped through on of the nursery windows. No one saw the thing happen, but one of the neighbors did see that a window was broken and called me about it. So, when I went down to investigate, I heard a noise. And right there in the middle of the basement stood a DEER! About a year old and badly cut from the glass. It made an awful mess in the basement, which took most of the afternoon to clean up. The chairman of our building committee and an O.P.P. officer subdued the creature. We had a veterinary come out to fix up the wounds; and the deer was transported to a woods to "begin life over again". Quite a story! Something **unique**, I should think, **in the history of the Christian Reformed Church!**

From the Mailbox

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BIBLE CRITICISM

I appreciate that Rev. Vriend has written in defence of report 36: he has made it very clear that if we accept report 36, we accept bible criticism. Only too bad that Rev. Vriend is in favor of bible criticism.

Now we understand the issue: take the Bible literally or just take the message of redemption out of the package.

It is important to compare this to statements by Dr. Schrotenboer in his article on "Orthodoxy and the Bible" in Calvinist-Contact of February 21 and 28:

> "The decalogue is not the absolute changeless law, it is rather an adaptation or expression of God's law for a particular time and place. It was directed to an agricultural people in a tribal society of over three millennia ago. It can be applied to life today only after a considerable amount of interpretation and re-adaptation."

When one reads these articles over again, then these statements by Dr. Schrotenboer are very familiar to anyone who has visited Holland lately. The literature we get from the other side of the ocean seems to say just that.

We still remember Dr. Geelkerken and his doubts about a real snake, but we also remember how Synod responded.

Now we see in the same church Dr. Kuitert, and so many are just playing with God's Holy Inspired Word. At the same time they are downgrading the Structure the Holy Spirit built: the church.

Rev. Vriend quotes Dr. Klooster: there two formulations on the authority of the Scripture, they overlap each other.

We do not believe so: there is one Bible, one Spirit and He infallibly guided human beings. Rev. Vriend and Dr. Schrotenboer, we feel sorry four you personally that you come up with these strange statements. But you made it clear what is at stake.

P. VandenBerg.
St. Thomas, Ont.

REPLY:

The charge made in this letter is that Vriend and Schrotenboer are in favour of Bible criticism. This charge is totally unsubstantiated. I am in favour of the redemptive-historical approach to the Scriptures championed in Report 44 (36). For sound thinking let the reader take the trouble to read that Report. — J.V.

DATA CENTRE

June 7	**Retreat at Camp Shalom, Highway 24A. Speaker: Phillis Mitchell. Organized by the First Ref. Church Hamilton, Ont.**
June 23	Graduation Exercises Hamilton District Chr. High School, 8 p.m. in the Immanuel Chr. Ref. Church, Hamilton, Ont.
June 24	Sunday School Convention, in Gage Park, Hamilton, Ont. 10:00 a.m.
Aug. 18-22	**Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power. Obtain your registration form from your society secretary or from Insight magazine.**
Sep. 1, 2, 3, 4	Reformed Fellowship Youth Conference, Bolton, Ont.
Sep. 8, 9	Conference of Youth Evangelism Services, King City (Marylake). Speaker: Mr. Tom Horlings. Topic: "The changing family pattern". Six practical and informative workshops.

THE 15TH ANNUAL CHR. REFORMED

SUNDAY SCHOOL CONVENTION

will D.V. be held on Saturday **June 24th, 1972, in Hamilton, Ont.**

Registration at 9 a.m. at the First Christian Reformed Church, Charlton W. and Hess Sts., Hamilton, Ont.

Convention in Gage Park in Hamilton, Ont. at 10:00 A.M.

THEME: "IS THE SUNDAY SCHOOL EFFECTIVE?"
Speakers:

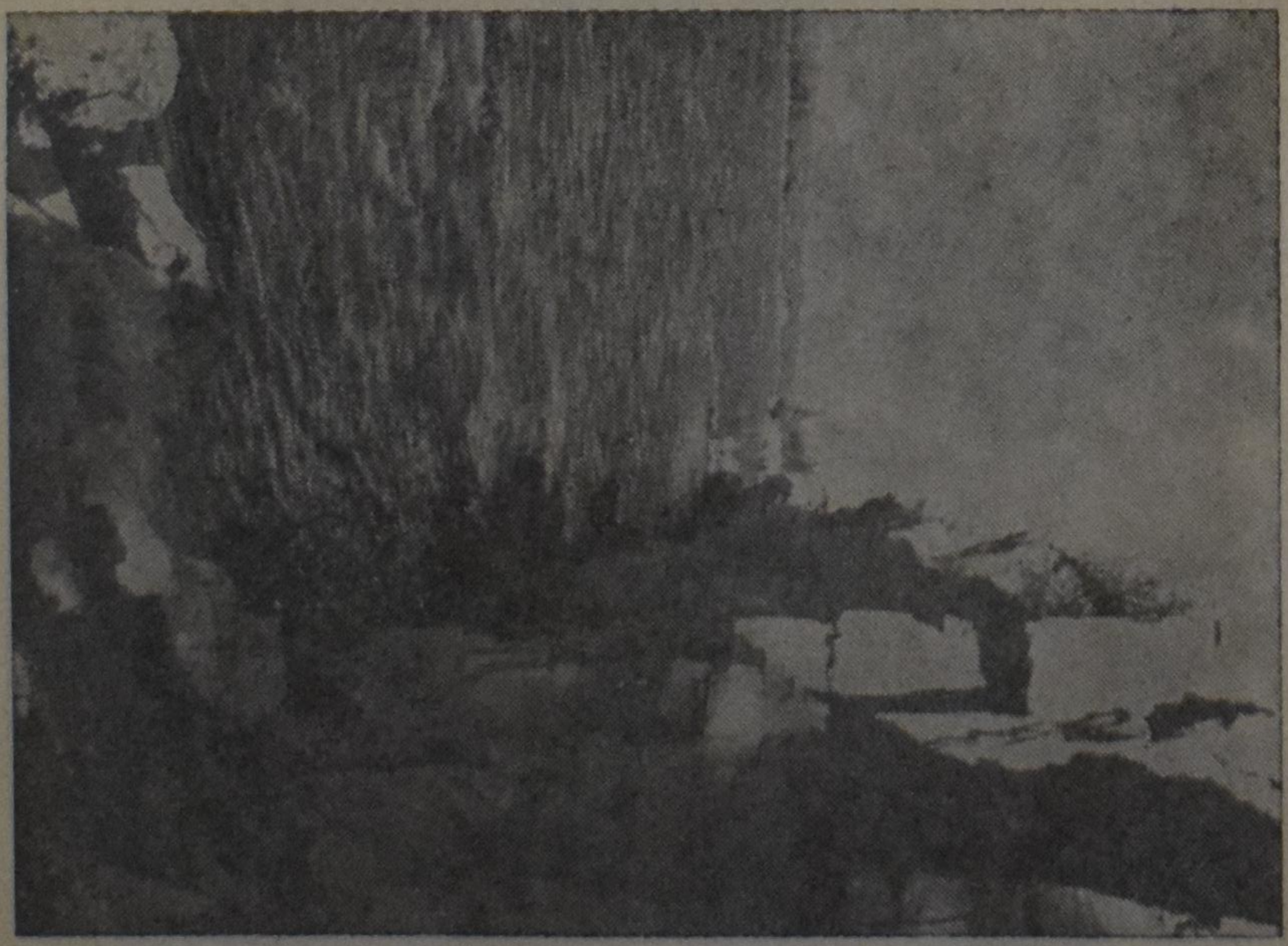
10:00 A.M. — REV. JOHN W. RUSH
Topic: "EFFECTIVE METHODS OF SUNDAY SCHOOL TEACHING"
Presently chairman of the New Testament Evangelistic Association.

1:30 P.M. — REV. A. KUYENHOVEN
Topic: "THE TEACHING PLAN OF THE CHURCH"
Acting director of Education for the Board of Publications of the Chr. Ref. Church in Grand Rapids, Mich.

5:00 P.M. — Banquet at Melrose United Church.

WORKSHOPS for grades 1 and 2, 3 and 4, 5 and 6.
Workshop Leaders Mr. R. Rozema, Mrs. D. VanderHart, Mrs. C. Dik, all from the Board of Publications of the Chr. Ref. Church, Grand Rapids, Mich.

Inspirational speech by J. G. Klomps of Hamilton.



AT GRAND RAPIDS, MANITOBA, the Saskatchewan River is 500 feet wide and flows at 10 miles per hour between 25 foot walls. Here, the river is at its most terrifying as it gathers to hurl itself down the three-mile run into Lake Winnipeg. Roaring and foaming, it drops 75 feet over three miles. The early steamboats prudently began their voyage above the Grand Rapids, and even the fearless voyageurs preferred to portage around the run. (Photo courtesy of Manitoba Hydro.)

The Saskatchewan River

(Canadian Scene) — The Saskatchewan River is not a single stream but a system of waters having a combined length greater than that of the St. Lawrence or Danube and draining a basin composed of much of Alberta and Saskatchewan provinces, a little of Wyoming and some of Manitoba. Its strategic course as the principal prairie water route has made the Saskatchewan the second most indispensable of all Canadian rivers.

The river has been called many names in the 280 years since Henry Kelsey, the first European to enter the Canadian prairie, stood at its mouth looking west, wondering about Indian tales of the massive surge, of white water before him — Highway of Furs; Route to the Northwest Passage; Gateway to the West; Lifeline of the Prairies. The Cree Indians who rode the river long before any white man saw it called it Kisiskatchewan — the river that flows rapidly. The name, Gallicized and Anglicized, worn down by the tongues of explorers, traders, trappers and settlers became Saskatchewan and the name stuck.

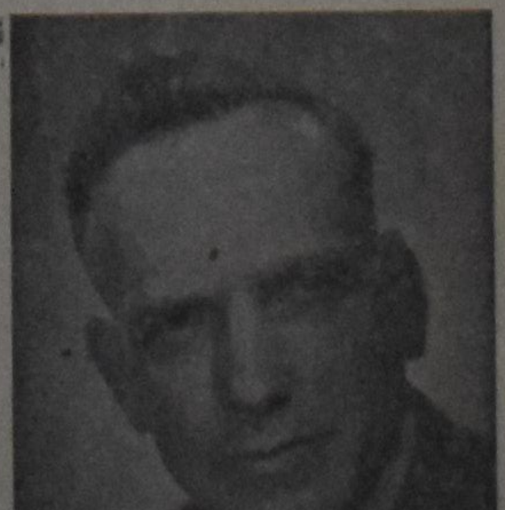
And the Indians were right; the river does flow swiftly. The Saskatchewan is rarely more than 12 feet deep but its current is strong. During the trip from the Rockies to Lake Winnipeg, the waters of the North Saskatchewan drop more than 7,000 feet; the South Saskatchewan drops about a mile. Where the united river crosses the Manitoba-Saskatchewan border, approximately 18 million acre-feet of water flow past annually. That's an average of 56 million tons a day.

Though most of the Saskatchewan flows through the plans, its waters rise in one of the most spectacular regions of North America — Banff and Jasper National Parks high in the Eastern Rockies. The two streams then tumble across the Prairies and race down into Lake Winnipeg. Eventually some Saskatchewan water leaks out into the Nelson River and reaches the brine of Hudson Bay.

Between them the two branches of this river, together with their final run as a united stream, have a length of just under 2,000 miles. Between them they embrace most of the farm land of Alberta and Saskatchewan.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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Beelden van en uit NEDERLAND

ZEGEN EN BEPROEVING

"De geachte spreker (Groen van Prinsterer) en zijn vrienden willen heerschen, dat is, de belangen aller doen gelden? Maar ik vraag hun: kunt gij regeren? Kunt gij organiseren? Gij kunt, ja, trachten de Natie te **verdeelen** door hetgeen haar in godsdienstig gevoelen onderscheidt; gij kunt een sectetegenstand tegen de ontwikkeling der Grondwet, tegen dit Gouvernement, tegen elk Gouvernement oproepen; gij kunt in de banier van dergelijken tegenstand schrijven: "Souvereiniteit van het Huis van Oranje en daardoor een tegenwoordig verzet vastmaken aan partijschappen die verdwenen zijn en bedolven moeten blijven. Maar kunt gij uwe heeerschappij op wetgeving en een stelsel van bestuur vestigen?"

Dit zei Jan Rudolf Thorbecke in de vergadering van de Tweede Kamer op 19 november 1851, Kabinetsformateur en minister van Binnenlandse Zaken.

Thorbecke, die een eeuw geleden op 4 juni 1872 stierf, was ongetwijfeld een groot wetgever. Misschien de grootste die Nederland ooit gekend heeft. Hij is de geestelijke vader van de Grondwetsherziening van 1848 die van Nederland een constitutionale monarchie en een parlementaire democratie maakte; zijn meesterhand is op te merken in de z.g. organieke wetten, (Kieswet, Provinciale- en gemeentewet); zijn regeerkracht uitte zich ook in practische zaken als het graven van het Noordzeekanaal, de Nieuwe Waterweg, de Onteigeningswet enz.

Deze man beminde het politieke steekspel, Groen van Prinsterer, vriend en tegenstander, was een van zijn scherpste opponenten. Groen als anti-revolutionair staatsman erkende wel Thorbecke's kwaliteiten, maar zag in diens liberalisme de doorwerking van de revolutionaire ideeën. Fel werd wederzijds de toon als het ging om de verhouding van regering en volksvertegenwoordiging, de godsdienst als basis van politieke partijvorming, het onderwijs en in het algemeen onderwerpen van zedelijke aard.

In een beschrijving van zijn karakter wordt van Thorbecke gezegd: "Dit word gekenmerkt door ernst, naar hardheid neigend, eenvoud, die stroef kon aandoen, toewijding aan de door hem gekozen taak en buitengewoone energie."

Thorbecke regeerde driemaal: De eerste keer viel hij door de Aprilbeweging (het toestaan van een bisschoppelijke hierarchie in Nederland), de tweede maal over de koloniale kwestie en de derde maal over de defensie (na de Duits-Franse oorlog (1872). Dr. Kuyper schreef bij zijn heengaan: "dank aan onzen God voor den **zegen** en voor de **beproeving** beide die ons in Thorbecke geweerd!"

Misschien zijn er lezers van Calvinist-Contact, die zeggén, althans denken, wat hebben wij, aan de overkant van de oceaan, nu te maken met dit stukje oud-Nederlandse parlementaire geschiedenis? Begrijpelijk! En toch, als men van mij vraagt de lezers op te hoogte te houden van wat in Nederland aan de orde is, dan kan dat soms alleen maar als men ook de achtergrond laat zien.

De politieke partijvorming in Nederland is volop in beweging vandaag aan de dag. Er is een z.g. progressieve combinatie (P.v.d.A., P.P.R. en D'66), er is een contactraad van de A.R.P., C.H.U. en K.V.P. jaar en dag aan het werk om tot nauwere samenwerking, zo niet tot één partij te komen, er is een liberale droom over een grote middenpartij. In die stromingen openbaren zich denkbeelden, nauw met het verleden verbonden.

Socialisten en liberalen zien Christelijke partijvorming ook nu nog als een secte-beweging.

In de rechtse kringen begint de basis te wankelen. De nieuwe voorzitter van de Katholieke Volkspartij wil eigenlijk van een christelijke partij niet meer weten. Hij wenst een open partij, toegankelijk voor iedereen. Geen binding aan een confessioneel beginsel, wel aan een program.

Als ik een voorspelling mag wagen, dan zie ik eerder een Rood-Roomse coalitie in het verschiet, dan één grote Christelijke volkspartij, waarvan K.V.P., A.R. en C.H.U. de grondslag en steunpilaren vormen.

Dan zijn er in protestants-christelijke kringen tal van figuren, die Thorbecke gelijk en Groen ongelijk geven. Ook zij zien niet meer de samenhang tussen de Souvereiniteit Gods en Christelijke staatkunde. Een ietwat vreemde pastoor, terug in Nederland, noemde Pieter Jelles Troelstra de beste Christen van deze eeuw. Maar ook prof. Verkuyl meent, dat als je niet tegen de apartheidspolitiek bent, je Christus verloochent.

De vooritter van de Synode der Geref. Kerken heeft hem daarover onverbloemd de levieten gelezen.

Misschien was er nog een reden om het verleden op te rakelen. Als ik C.C. en andere publicaties uit Canada lees, meen ik, dat het vraagstuk van de politieke partijvorming een actueel discussie-onderwerp is.

Moeilijk om tot een redelijke oplossing te komen in een land met een geheel andere opkomst, geschiedenis, inslag en levenssfeer.

En toch is het Calvinisme ook daar mans genoeg een uitweg en een spoorslag te wijzen. Om mee een Canadese natie te doen groeien waarin het zoutend zout niet gemist wordt.

* * *

En nu naar de praktijk van vandaag!

— De directeur van het Centraal Planbureau heeft een vlieger opgelaten, met het opschrift, dat het dieptepunt van de economische teruggang overschreden is. We hopen van harte dat hij gelijk heeft. Hij wijst op de toeneming van de exportorders voor de Nederlandse industrie.

In Duitsland, onze voornaamste handelspartner, gaat het beter en als het daar regent, zal het bij ons wel druppelen. Maar . . . mijn dagblad van vandaag bericht dat de werkgelegenheid van 4400 mensen bij de Koninklijke Nederlandse Textiel Unie gevaar loopt. De Regering heeft reeds eerder garanties gegeven tot een bedrag van 17,5 miljoen gulden en weigert verdere medewerking. De verliezen zijn intussen opgelopen tot f65 miljoen. Ook andere bedrijven zitten in de knoei. De werkloosheid liep door de seioen-werkzaamheden terug. Minister Boersma verwacht echter in november een stijging tot 150.000. De P.T.T. is alweer bezig de tarieven voor post, telefoon, t.v. en radio op te schroeven. Belastingverhoging schijnt onontkoombaar, de prijsstijging gaat door. Een riem onder het hart is wel een goed ding, mits van goed leer.

— Toen in Amerika gewapende overvallen aan de orde van de dag waren, wisten we in Nederland daar nog weinig van. In 1965: vier gevallen. Maar hoe besmettelijk is deze misdaad. Vandaag is sinds 1 januari j.l. de 101ste overval gepleegd. Gezamenlijke opbrengst meer dan f 1,3 miljoen. Van de 185 daders pakte de politie er 53 in de kraag.

Wat doen we in Nederland? Een commissie instellen die de landelijke richtlijnen moet gaan leveren voor zowel politie als justitie. De vraag: wanneer is de commissie klaar en is ons verbrokkeld politiesysteem in staat de bestrijding van de misdaad doeltreffend te maken?

— Zes miljard bankbiljetten (in de omloop 10,5 miljard) zijn ondergedoken. Volgens een afdeling van de Amsterdamse Universiteit worden ze opgepot en verborgen gehouden voor de fiscus. Geroepen wordt om een Tweede Lieftinck!

— Onze ministers regeren. Dienen ze althans volgens Thorbecke te doen. Op woensdagavond 31 mei zaten ze allen op één na in het Feijenoord-stadion by de match om de Europa-Cup tussen Ajax en Inter-Milaan. Ajax won met 2—0. In het regeringskasteel, het Catshuis, werden ze gehuldigd. Wat zou Cats daarvan wel gezegd hebben, om van Thorbecke maar te zwijgen.

De Eurovisie-t.v. had die avond volgens de melding 36 miljoen kijkers. Natuurlijk, we zijn er wel een beetje trots op de beste schaatsers en de beste voetballers ter wereld te hebben. In München gaan we bij de Olympische Spelen ook nog mikken op gouden plakken bij de zwemsport. En die is nog zuiver amateuristisch. En dan nog Sybrands, die wereldkampioen dammen werd. Maar die wil, zoals Fisher bij het schaken, money zien.

— De Gereformeerde Bond in de Hervormde Kerk heeft dr. C. Graafland, hervormd predikant te Amsterdam voorgedragen als bijzonder hoogleraar aan de theologische faculteit van de Utrechtse Universiteit. Dit ter vervulling van de vacature, die sinds 1966 bestaat toen prof. dr. J. Severijn overleed.

Cn.

Bent U reeds lid van

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Als lid kunt U ons helpen bepalen waar een Tehuis moet komen voor ouden van dagen van Nederlandse afkomst en behorend tot de kerken der Hervorming. Zend Uw lidmaatschapsgeld ($5.00) aan P.O. Box 4127, Stat. O, Hamilton, Ont.

Voor inl. schrijf aan D. Brinkman, R.R. I, Bowmanville, Ont.

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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "em bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(44)

Een geel tongetje schiet naar boven en likt hongerig langs de strohalmen. Weldra staan Pier en Kees te dansen rond een stevig vuurtje.

Fransje is dicht tegen Arjaan aan gekropen. Hij is bang. Maar hij vindt het toch ook prachtig. Gevaarlijk prachtig. Hij heeft ook eens een vuur gemaakt, en die angst is hij nog niet vergeten. Pier komt weer met een armvol rommel aangelopen. Hij heeft zo'n grote vracht dat hij hele plokken laat vallen. Het vuur heeft honger en zegt grommend dankje tegen Pier. Het hapt die hele armvol ineens op in zijn grote rode mond. De sprankels vliegen om hun oren. Dat is nog eens vuurtje stoken!

Ja, hun vuur is onverzadigbaar. Het slokt alles op wat het bereiken kan. Ook de slordige plokken die Pier heeft laten vallen. Maar de jongens hebben er eerst nog geen erg in. Niet eerder dan wanneer ze zien dat een perkoenpaaltje, dat te dicht bij het vuur staat, ook al lustig aan het branden is. Dat kan gevaarlijk worden. Dat moeten ze zien te blussen. Maar de hitte houdt hen op een afstand. Ze kunnen onmogelijk bij dat paaltje komen. De lach besterft op hun lippen, want ook aan de andere kant heeft het vuur zich voortgezet langs de streep wier die ze niet opgeraapt hebben. Twee, drie andere paaltjes staan te smeulen. Opeens danst een vlammetje langs hun naakte lijf en even later veranderen ze in laaiende fakkels.

Arjaan is de eerste die beseft in welk een hachelijke toestand ze zich bevinden. Zijn ogen vliegen eerst de ene en dan de andere kant van de dijk langs om te zien of er geen stokken in de aangespoelde rommel te bekennen zijn. Er liggen genoeg korte stukken drijfhout en verweerde blokken, maar niets dat op een stok gelijkt. Hij rukt zijn jas uit, rolt die op tot een bundel, en slaat er wild mee op de uiterste voortvretende vlammen. Hij schreeuwt naar Pier en Kees dat die hem helpen moeten. Even schijnt het te baten, maar zodra ze een nieuwe uitloper aanvallen, begint de vorige plek weer opnieuw te branden. Een hele rij perkoenpaaltjes zijn nu aangetast. Zelfs het groene gras, dat door de hevige hitte eerst verzengd is, vat vlam. De vuurzee verspreidt zich nu ook in de breedte en kruipt de dijk op tot aan de betonnen trappen.

Hadden ze maar water. In de kreken is water, maar die zijn zo ver weg. Voor dat ze daar een emmer vandaan gehaald hebben, kan het vuur de hele dijk wel aangetast hebben. Radeloos rennen de jongens in de rondte. Hun gezichten zien er uit als maskers, vuilbevlekt en bezweet. Dan bedenkt Arjaan opeens dat er water staat in de sloot achter de dijk. Hij smijt zijn lamsoren op een hoop op het voetstuk van de betonmuur, slingert zijn lege emmer langs de steile kant van de dijk naar beneden, en tuimelt er achteraan. Hij schreeuwt tegen Pier en Kees dat die zijn voorbeeld moeten volgen, maar Pier is in de schorre handenvol modder aan het scheppen. Het vuur lacht om die kleine moppen klei. Het danst er loeiend overheen als gloeiende lava die zich al verder en verder verspreidt.

Fransje heeft dit alles eerst met stomme ontzetting gadegeslagen. Bang was hij al vanaf het begin. Maar zolang de jongens zelf nog schik hadden, heeft hij zich tamelijk veilig geweten achter hun uitbundigheid en onbekommerd zelfvertrouwen. Tenslotte vertegenwoordigen zij een wereld die gevaarlijker is dan de zijne. Ze zijn zoveel groter en ouder dan hij dat zij schijnbaar wel weten hoe ver ze gaan kunnen.

Maar toen de lach op hun gezichten bestierf en plaats maakte voor bezorgdheid, en later onverholen angst, is de toch al dunne bodem onder zijn voeten ineen gestort. Schreeuwend heeft hij zich aan Arjaan vastgeklampt. Maar die heeft hem ruw opzij gegooid en geschreeuwd dat hij uit de weg moest gaan. Toen is alle bescherming hem ontvallen en hij is een eind van het vuur vandaan in het gras gaan liggen gieren.

Dan ziet hij Arjaan over de muur springen. Hij denkt dat die hem in de steek laat en er vandoor gaat. Dan moet het hopeloos zijn. Hij springt overeind en holt naar de muur. Maar hij kan er niet overheen kijken. Hij bonst met zijn vuisten tegen de ruwe, met bronzige moskorsten bedekte muur. Hij gilt: Arjaan! Arjaan!

Dan valt hem plotselnig een ontzettende gedachte in. Dat is nu wat Moeder hem pas geleden verteld heeft! Dat is het begin van de wereldbrand die de jongste dag inluidt! Straks zal de hele dijk in brand staan en een vurige muur vormen die hun de terugtocht naar huis afsnijdt. Het vuur zal zich verder en wijder voortvreten tot eindelijk de hele wereld een ziedende vlammenzee zal zijn!

Poete! schreeuwt het van binnen in zijn ontzet gemoed. Poete! brult zijn droge mond. Poete, Poete, Poete!!! Zijn keel is weldra zo gezwollen en zijn stembanden zo overspannen dat zijn woorden slechts een hees, overslaand gehis zijn.

Opeens is Arjaans hijgend hoofd boven hem. Fransje! schreeuwt hij. Je mô nie zô schieuwen! aar dat maakt het slechts erger. Hij steekt zijn armen naar Arjaan uit en als die naast hem springt, scheurt hij hem haast de kleren van het lichaam. Doch Arjaan wringt zich los en met de halfgevulde emmer water springt hij naar het vuur. Er is even een geplof en gesis, gevolgd door enige witte stoomwolkjes. Meer niet. Verder is er niets dan loeiende vuurarmen die dronken om zich heen slaan.

Arjaan ziet het wanhopig aan. Kees en Pier komen naast hem staan. Daar waar het vuur begonnen is, is nu een zwarte, kale plek waar kleine rookpluimpjes uit opstijgen. Daar heeft het vuur al zijn voedsel verteerd. Maar die kale plek is slechts een klein eiland, dat omringd is door hoge muren van laaiende vlammen die zich al verder en verder uitstrekken. Zij hebben geen wapens in deze ongelijke strijd.

Opeens ziet Kees in de verte iemand aankomen. Hij heeft iets in zijn handen. Het lijkt wel een stok. Of is het een geweer? En hij draagt iets over zijn schouders — een zak of zoiets. Is het lamsorensnijder? Of de jachtopziener? Of de veldwachter? Hij rukt Arjaan en Pier aan hun arm en hij wijst. Arjaan denkt dat het de jachtopziener is. Als Pier dat hoort, keert hij zich om en wil er vandoor gaan. Maar Arjaan is hem voor. Hij vliegt naar Piers emmer en giet de lamsoren in een wijde boog over de betonnen dijkversterking. Ier bluven, jie! hijgt hij. Jie bint er mie begonnen, en noe zû-je net zô laank ier bluven toet at dat vier uut is!

De man komt naderbij. Het is noch de veldwachter, noch de jachtopziener. Ook is het geen lamsorenventer. Blijkbaar is het een strandjutter van een ander dorp. Hij ziet de kitieke situatie. Zonder iets te zeggen, giet hij zijn jutezak leeg. Hij gooit hem naar Arjaan en zegt kortaf: Nat gaen maeken in den dulf an d'are kant van 'n diek! En tegen Kees en Pier: Ael jen ièmers! Zelf grijpt hij die van Arjaan en loopt met haastige stappen naar de slijk onder aan de bazaltblokken. Met grote vegen schraapt hij de drie emmers vol. Zelf draagt hij er twee en duidt met een hoofdbeweging aan dat de jongens de andere hem na moeten brengen. Bij de lijzijde van het vuur kwakt hij grote moppen modder vlak voor de verste uitlopen van de brand. Daarna doet hij hetzelfde aan de andee kant. Hij neemt Arjaan de druipende jutezak uit de handen en bedekt er de uiterste brandende perkoenpaaltjes mee. Weer haalt hij modder. Hij houdt daar niet eerder mee op tot het ganse vuur een ring van dampende klei rond zich heeft. Tegen deze energieke en doelbewuste aanval is het vuur niet bestand. Weldra ligt het machteloos achter de ringmuur van modder te smeulen. Alleen enkele paaltjes staan nog te branden. Arjaan moet nogmaals de zak nat gaan maken. Daarmee slaat de onbekende redder in de nood de laatste vlammen uit.

Al die tijd heeft de man haast geen woord gesproken. Kalm doet hij zijn spullen terug in de natte zak. Hij grijpt zijn stok om verder te gaan. Maar voor hij zijn zwetend lichaam in beweging zet, vraagt hij smalend: Noe motten julder mergen zeker wee wè es een viertje stoken?

De jongens zeggen niets. Ze schudden enkel hun hoofd. Dan vertrekt de man.

Fransje heeft van dat alles weinig of niets gezien. Een eind verder heeft hij zich als een natte zoutzak in het gras laten vallen, met zijn hoofd tussen zijn armen. Hij heeft geen tranen en geen stem meer om te schreeuwen. En zijn hoofd is leeg. Hij beeft over al zijn leden. Wilde schokken snokken door zijn lichaam. Is de wereld al vergaan? En is hij hier alleen achter gelaten? En is Poete. . . .

Dan hoort hij het geruis van voetstappen in het gras achter zich. Twee sterke handen zetten hem op zijn voeten. Als hij zijn ogen opent, zit Arjaan op zijn knieën voor hem en veegt met zijn rode neusdoek Franje's gezwollen gezicht af. Kom mae mee, Fransje, zegt zijn stem. Er spreekt grote tederheid en innig medelijden uit. Me gaen naer uus. 't Vier is uut, kiek mae!

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

TWENTY-FIVE YEARS AGO

1947 - 1972

After many cold and rainy days, the land lies basking in a late June sun, rejoicing. The blue sky met the far-away trees and returned in the green of the grass. Escaping the imprisonment of the earth, the tender wheat and corn, responded, waving in the careless caress of the Western wind, which had brought about this state of grace.

The common dandelions — if anything can be called common on a day such as this —, rear their innocent heads upward, their clean and fresh yellow in vivid contrast to the cerulean blue sky above. Not far away, a clump of soft maples, their smooth bark, glistening in the sunlight and the robins, the sparrows flying through the branches in gay pursuit of one another. 'For lo! the winter is past, the rain is over and gone. The flowers appear on the earth, the singing of the birds has come'.

It is the year 1947, a train pushes its way Southwest, carrying a large number of people. Fathers, mothers, and children. They are nearing journey's end; at this moment an uneasy silence pervades the C.N.R. train. Suddenly there is the noise of screeching brakes, the shrill whistle, then the split second of eery silence when all comes to a full stop. Chatham at last.

Action like a small tornado breaks loose. In the midst of this human whirlwind, the fieldman and others connected with this immigration, move calm and purposefully, directing and bringing order in the momentary chaos of some 400 restless and anxious people.

A little later, all the busses and other vehicles are loaded and everyone is taken to the Community Centre, from which place — hopefully — they will be called for by their respective employers, — mostly farmers. All this had been pre-arranged by the fieldmen, throughout Ontario and other points in Canada.

A long array of tables, loaded with good food, greet our people as they entered the building. Much icecream and an abundance of oranges and soft drinks. One innocent looking boy, a little smarter than the average bear, persuaded his little sister with the appealing blue eyes, to collect oranges for him. His bulging pockets indicate that 'de kleine deugniet' would get ahead in the new world.

Indeed, the Ladies of the small Christian Reformed Church, had provided many good things for the wayfarers and pilgrims. A tall blond giant of a man, holding the remnant of a ham sandwich in his left and another fresh one in his right hand, said to whoever might be within hearing distance of his voice, "Reusachtig! Reuseachtig! We zullen 't nooit vergeten." After strengthening the inner man, a more relaxed mood takes hold of the families. Some tired little ones had fallen asleep in the arms of their weary mothers, others sit quietly, immersed in thought and speculation, wondering what would be the next step in the Odyssey.

In the midst of all this, the tall and lanky figure of Rev. G. J. VanderZiel could be seen as he passes from group to group, patting a child's head or talking to some grownups. A smile, a word of encouragement. A promise to some downhearted one, that everyone would be looked after. For you see, this Rev. VanderZiel is no ordinary man, his concern for others is very real and a passion with him. As time went on many of our people would know by experience that here was a man to be trusted fully and a help in times of grief and distress.

Among others, the two Johns; Vellinga and VanderVliet, are giants and men of stature. Through the superb organization of these Church appointed men, this afternoon, one family after another is called for and picked up by their future employer. A hurried farewell — a handshake or embrace — a calling for the children, the expressed hope that the ties, established on the S.S. Waterman, might become permanent and the expectation, to see each other again soon.

It is now about eleven o'clock in the evening. The last truck had come for the last remaining family and in the quiet of the summer evening we could hear the truck rumbling away in the distance. A sudden strange and melancholic frame of mind seems to settle on us. Sitting wearily on a bench, we discuss the day's events. "One thing I know," said Rev. VanderZiel, "one thing I know, it will never be the same again, not for anyone of us." Many of our readers will know what he meant.

Who of us does not know of the first sleepless night in strange surroundings, the silent darkness of the nights' solitude and we know that then, at that moment in our life, for many of us, there would be a knock at the door and the Guest of our Soul would come in and we would be comforted.

Time is unrelenting in its flight as it sweeps us along its corridors at an ever increasing pace. Twenty-five years have witnessed much. For some of us, sad things have come. The loss of those whom we loved dearly and we hear their voices lo longer, but then we know though these voices no longer speak, they shall speak better, though these eyes no longer see, but they see greater things, these feet no longer walk, but the feet shall mount upon the clouds. This was a house and it has been taken down and is now to be restored to great splendour. Thus said St. John Chrysostom, one of the Church fathers.

Also in the midst of the years, much joy and happiness has come and great things have been accomplished even though the beginnings are so difficult. There is the language and we cannot express ourselves very well and we felt sometimes so foolish because of this. Mothers especially, being much alone at home, looking after the needs of their families, had less chance to be with others and to many, the mastering of the English language was rather difficult. But thanks to the little boys and girls who have ways we do not understand at times. Their method of teaching their mothers English was unorthodox but effective as far as it went. It would go somewhat like this:

Billy is coming home from school, walking beside his bicycle. He comes in the backdoor, he hopes his mother will have something for him to eat.

Mother: "Billy, ga even naar the store voor 'n loofje bread."

Billy: "'k Heb 'n flaate tire, Mom."

Mother: "Kan je 't niet fixen? Je had 'n flat tire last week, je hebt 't toen ook gefixt."

"Billy: "Alle patches zijn used op," Billy informs his mother.

Mother: "Look dan even naar the store, like a good boy, wil je Billy?"

"Billy: "O.K. Mom, can I have a sandwich when I come back?"

Mother: "O.K. Billy, maar nu gauw wat, hurry op eh!"

Whatever method was used, most of us acquired a working knowledge of English within a short period of time. It may also be noted that we are a law-abiding people, sometimes this may be carried to the extreme as was the case with Johannes.

One Sunday morning, Johannes, his wife and three children were driving to church. The traffic is very light. Johannes is very pleased with the new second-hand car he bought Saturday. He paid $135.00 for it. Thirty-five down and nine payments of ten dollars. Mind you, these were the good old days.

So they drove over Fifth St. bridge. Johannes in his happy frame of mind kept on driving without stopping.

— Stop Jannes, je gaat door 't rode liggie!

— Drommel, he said, maar gauw even terug.

Johannes backed up, again through the red light. Waiting for the signal to turn green, he observed:

— "Zo kunnen ze je niks doen, snap je?

Anneke, his wife, shook her head and sighed with relief.

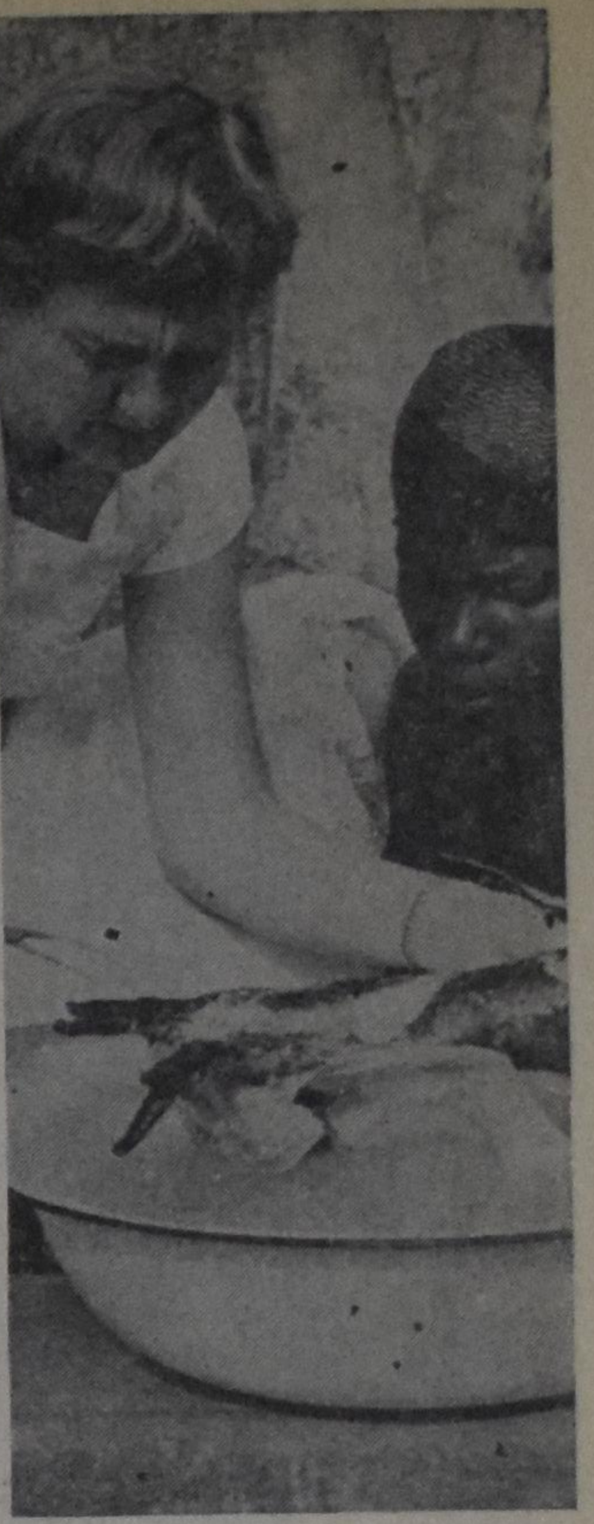
Die Jannes toch.

Another characteristic of our people is a good will to work and a desire to get ahead. Sometimes we lean too much on the spirit of the age to get as much as possible. The Christian life style has nothing whatsoever to do with the accumulation of things. It is more important to be than to have. An unknown poet has something to say about this, he wrote:

The Angels from their Thrones
on high,
Look down to earth, with
wond'ring eye.
Where men are only passing
guests —
They build such strong and solid
nests.
But where they hope to stay
for aye,
They seldom pause a stone to lay.

Not long ago someone said: Twenty-five years ago, we seemed to live closer to God and to one another.

Ray Koning.



Ruth Vander Meulen, Class of '55. Nurse. Assignment: Nigeria. People at home worry about the common cold. Over here it's leprosy, malaria, rabies, gonorrhea, hepatitis. Ruth goes out into the bush to treat diseases and set up children's clinics. And while she's busy with the medicinal water she tells of the power of the Living Water. Because Ruth is trained for *this*, too . . . and she's in action . . . for Christ's sake!

for Christ's sake!

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TAIWAN BARS PRESBYTERIAN TALKS ON ISLAND'S FUTURE

(Grand Rapids) — The Taiwan government refused to permit the Presbyterian Church of Taiwan to discuss a controversial statement that the 200,000 Presbyterians on Taiwan do not want to become part of the People's Republic of China, and also asked for reform in the administration of President Chiang Kai-shek. The reason given for the government intervention was that the Council tries to undermine the Chiang regime by trying to conciliate Peking. (RES)

AFRICAN ENTERPRISE ANNOUNCES 1973 SO. AFRICA CONGRESS ON EVANGELISM

Pasadena, Calif. (EP) — The 1966 Berlin World Congress on Evangelism has spawned another such conclave — this one in South Africa.

Planned by African Enterprise, with the South African Council of Churches and a number of key South African churchmen, the March 13-22, 1972 event was announced by African Enterprise president Michael Cassidely as inspired by the 1966 Berlin event.

The congress emerged from the "Mission '70" project in evangelism which African Enterprise initiated with the Johannesburg churches two years ago.

Fully multiracial, the congress will seek to set forth the relevance and meaning of mission and evangelism in present-day southern Africa . . . to face the urgency and priority of evangelism . . . to assist all Christian churches and agencies in assessing their resources and potential for mission and evangelism . . . to consider methods and strategy for the present decade . . . to give stimulus, inspiration and encouragement to Christians as they face this task.

THE WORLD AROUND US

AUSTRALIAN SOCIETY AND POLITICS

Part II

Australia, like most modern, industrialized nations, manifest many of the movements and concerns of the times — assertiveness among young people, women's liberation, environmental pollution, etc. But Australian society and political style continues to reflect the country's history, climate and geographic location.

The fewer than 13 million Australians occupy an immense island continent of nearly 3 million square miles (by comparison, Canada is about 3,851,000 square miles. It is a white, Western, economically developed yet sparsely populated outpost lying off Asia. Many of the original settlers were British convicts banned to live in this far away place. Eventually six separate British colonies grew up which united in 1901 into the Commonwealth of Australia. At that time there were less than 4 million people living there; they were highly conscious of their unusual position and became hypersensitive to international conflicts and rivalries in the region around them.

National security became almost an obsession. At first the ties with Britain were kept as close as possible. Australia helped Britain in the Boer War, during World War I, financially supported the British navy in the interwar years, and kept pressing the British to complete the great naval base at Singapore during the 1920s and 1930s. The fall of that "invincible fortress" and Churchill's unwillingness to send Australian troops home — then fighting in North Africa — to defend the homeland severely shook Australians' faith in Great Britain. It also increased the existing fear of "the Yellow Peril" which had always been present, resulting in stringent "white only" immigration laws which have only been modified slightly in the last few years.

After World War II the United States became the new crutch on whom Australians leaned. In 1950 the close defensive alliance with the U.S. (and New Zealand) known as ANZUS wos formalized. Since then Australians have tried to keep up their "insurance policy" payments to the United States. A significant combat role in Korea was the start of what some observers have entitled a "slavish imitation" of U.S. foreign policy throughout the world, culminating in sending Australian combat troops to Vietnam.

In the last few years Australians have been hard hit by their "big brother". President Johnson announced, without any prior warning to the Australian government, that he would stop bombing North Vietnam (and not seek reelection). Nixon won the election on the promise to withdraw American troops, slapped a 10 per cent surcharge on imports last year without warning, and announced he would visit China. All three actions were against Australian interest and have caused Australians to examine their foreign policy regarding the United States. It does not seem reasonable to expect that the U.S. will pay more attention in the future to its old partners and therefore Australians will either have to find other partners or decide to build a defence force capable of defending their large island country.

A new foreign policy is not the only question occupying Australians today; internal problems also demand a great deal of attention. Unemployment and inflation have been discussed briefly in last week's C.C. article. Two other problems are the need for internal development and an increase in education, especially higher education. The problems are not so easy to solve because of the federal system of government. Instead of one government acting as it thinks best, there are seven governments and usually there is a difference of opinion on what ought to be done and who ought to do what. In that sense Australians are very similar to Canadians, the only advantage being that they have only 6 state governments.

Most of the overyday laws affecting the citizens are state laws, not national laws. Moreover, the states, taken together, are the largest employers of labour in the Commonwealth of Australia. Even if initiative and financial support in a number of key program areas have largely shifted to the national capital, Canberra, the responsibility for solving detailed programs on paper into programs in fact still rests in large parts with the states. Finally, Australians have come to look to the states to look after their particular interests and this is especially important because local government is notoriously weak and its share of the governmental job is a minor one.

In the Australian Constitution, very few of the national government's powers were granted exclusively; most were left concurrent with state power. Thus, while the national government has a great deal of control over foreign affairs, defense, immigration, customs and excise duties, external trade and commerce, post and telegraph service, coinage and banking, and social services, the states retain power to act not only in all other areas but in those awarded to the national government if it has not acted wholly or at all. The states thus retain very important powers in areas touching the everyday life of the Australian people; such as power over education, transport, law enforcement, health services, and agriculture.

In 1942, it was agreed that a single, uniform income tax should be levied and collected by the national government, a portion thereof then to be granted back to the states as a substitute revenue. Since that time a formal procedure for making grants to states has developed. There is an annual Conference of Commonwealth and State Ministers, popularly known as the 'Premiers' Conference, where financial relations for the next year are always a top priority item of discussion. In addition there are, of course, many supplemental meetings at the ministerial and departmental levels throughout the year the same as we have in Canada.

Anyone who has been following Canadian politics for the past few years realizes that a great deal of discussion takes place before a program is finally organized: the same is true for Australia. It does make a good participatory democracy, but is not always the quickest and most efficient form of government.

J. J. Bout.

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The rol of the writer in Ancient Times

By COR W. BARENDRECHT

If it is true that writing basically is a form of drawing, and thus, an art which even today is practiced by writers in China and Japan, the role of the writer begins where pictorial drawing leaves off and becomes symbolic of the objects or ideas which the picture intended to convey to a reader.

There are many speculations, both scholarly and popular as to the origins of language itself. We need not concern ourselves with these origins, but rather should ask the question when and how man first began to express himself by means of symbols engraved, painted, chiseled, or wedged into the materials available to him.

It is believed by some that writing is a by-product of pottery, and that pottery was first practiced by the Sumerians, who discovered clay as a medium to preserve, disseminate, and convey a message from one person to another. The fact that the discovery was made may indicate that the memory of the people who began to make use of the new means began to decrease either prior to that moment or shortly after the invention as a result of primitive writing. It is not surprising that writing should be invented in the area that has been recognized as the cradle of civilization. Civilization, per definition, implies that man uses tools along with his brain capacity. Thinking man would, sooner or later, have to come up with some tool to simplify communication and to transmit thought. Civilization also presupposes that thinking man had time for thought, and thus had removed himself from the immediate necessities of a struggle for survival.

First Tool is Human Hand

The first tool in writing was, so Will Durant states, the human hand. "Designs imprinted by fingernail or tool upon wet clay were one of the first forms of art, and perhaps one of the origins of writing." [1])

Recent archeological findings bear him out. During the past century an amazing amount of findings has enlarged and widened the knowledge of and insight in Sumerian culture of the period between about 3150 and 200 B.C. A large number of clay tablets was found between 1889 and 1910 at Nippur, Mesopotamia. And again in 1948 hundreds of tablets were found by an American expedition in which Samuel Noah Kramer took part.

In his book, **History Began at Sumer**, he describes the existence of several thousands of tablets, of which the first written documents were found in the Sumerian city of Erech. The tablets consist not only of economic and administrative inscriptions in pictographic language, but also of a number of words lists for study and practice. This would indicate that at around 3000 BC there was a writer as well as a student-writer as a part of the existing social structure.

How the writer operated within the system is one of the questions with which this article concerns itself. The question is partially answered by implication. In 1902-3, a great number of tablets that appeared to serve as school texts, dating from about 2500 B.C., was found in Shuruppak, "Noah"'s hometown. Schools were still limited, and would not flourish until the last half of the third millennium. The tablets found in Shuruppak are useful in that they tell about what occupied the scribes. Most of these tablets deal with matters of an administrative character. The scribe was the recorder of transactions, of measurements, of deeds, laws, and practices related to government, and religion.

The number of scribes appears to have run into the thousands, and their ranks were subdivided into junior and "high" scribes, royal and temple scribes, specialists in particular categories of administrative activities, and scribes who became leading officials in government. The schools were schools for scribes. Their purpose was to train scribes to satisfy the demands of the temple and the palace.

Eventually, as the schools grew and developed, they became centers of learning in Sumer. The scribes became students of whatever theological, botanical, zoological, mineralogical, geographical, mathematical, grammatical, and linguistic knowledge were available to them.

School as Center of Creative Writing

Moreover, the school was also the center of creative writing. The student occupied himself with the study and copying of past literary creations, and he composed new ones. He studied under the direction of ancient scholars, who depended upon teaching and writing for their livelihood.

Education in these centers of learning was available only to the wealthy. In 1946 a German cuneiformist, Nikolaus Schneider, made a study of the scribes enrolled in the Sumerian schools around 2000 B.C. His findings were that the occupation of the fathers of the student-scribes ranged from governors, ambassadors, temple administrators, military officers and sea captains to tax officials, priests, archivists and accountants. The student was the child of the wealthier citizen. The school was for males only.

The Sumerian school was headed by the **umnia**, the expert school father, followed in rank by the big brother (assistant professor?), who did all the busy work of writing new tablets for students to copy and of correcting or examining the work done by the students. Not only were there scribes in charge of drawing and of Sumerian, but also did the pyramid hierarchy go down the line to monitors and disciplinarians, who were experts at the whip.

Perhaps equally interesting is the note which Kramer makes about the curriculum of the Sumerian school as consisting of two primary groups: 1. a semiscientific and scholarly; and, 2. a literary and creative. Science was mostly non-science, as it was designed to teach the student how to write the Sumerian language rather than how to approach truth in a systematic manner. The scientific aspect of the school was very much restricted to nomenclature. Among the found tablets are lists of trees and reeds, animals, insects, birds, countries, cities, stones and minerals. Though by twentieth century standards the Sumerian student seems to have had a comparatively easy time in his science courses, the lists of names presupposed a considerable acquaintance with a wide variety of existing forms of life and matter.

In addition to the nomenclature, there is also evidence of some activity in the field of mathematics. Detailed mathematical problems and their solutions date from about 2000 B.C.

Apparently the Semitic Akkadians who by that time had conquered the Sumerians, and infiltrated the Sumerian schools to such an extent that a need for word lists or "dictionaries" resulted in another first, the translation of words and phrases into the Akkadian language.

Early Literature

The second group of studies, the literary and creative one, included myths and epic tales in poetic forms, hymns to gods and kings, wisdom literature such as proverbs, fables and essays. The work for the student consisted in both oral recitations and in written compositions.

As to the writing itself, it was written in the cuneiform, which is characterized by a moving away from the primitive pictographs related to man himself, his body parts, and the like, toward pictographs dealing with objects and animals of man's immediate environment. In another book, **The Cradle of Civilization**, Kramer explains that the earliest known samples of written Sumerian are marks on small clay tablets that were attached like shipping tags to sacks of grain and other agricultural products. The pictographs depicted the quantity and type of material the sacks contained. The tool for writing was a reed stylus, whittled to a sharp point at one end. Writing ran from the top right-hand corner down, in vertical columns.

For practical reasons, so as to avoid smudging, by the third millennium B.C. the scribes of Sumer began turning the tablets when they wrote, so that the writing appeared in horizontal rows, and was read from left to right. The reed stylus was replaced by a wedge-shaped stylus which w s pushed down into the clay rather than drawn across it.

Use of the Wedge

For our purposes these changes of tools and techniques are important, because they mark the beginning of writing as abstract symbols taking the place of pictographs. Cuneiform writing (from Latin **Cuneus**, wedge) allowed for further changes such as the phonetic use of symbols to indicate sounds as well as ideas. Thus it was posible to indicate the sound of, for instance, a poem in the script. Obviously this marked an advance in the use of the written record by adding not only a more accurate reproduction of the sound of the words, but also by making it possible across time and space to recapture these sounds, and thus to reconstrue a spoken language from the cuneiform tablets.

Pictographs also changed into ideograms through the use of the wedge stylus. Compound words, related ideas could be written by simply adding extra lines to a symbol. Combining the symbol for "mouth" with the symbol for "water" resulted in an ideogram, for instance, which meant "to drink".

Cuneiform also lent itself to adaptations by other tongues, so that the later Akkadians, Babylonians and Assyrians were able to use the principles of the Cuneiform to inscribe their own languages into clay. [2])

Writing was longer limited to concrete objects, but could develop into literature dealing with abstract ideas of a religious, technical, or philosophical nature. Consequently, the role of the scribe became more complex. Not only did he have to learn more than 700 different symbols, but also did he become an educated professional, ready to serve in any of the areas where his service was required, whether that were in the temple, in some capacity for the existing government, or in the school.

(To be continued.)

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[1]) Will Durant, **Our Oriental Heritage** (The Story of Civilization, Vol. I), New York, 1954, Simon and Schuster, p. 14.

[2]) Samuel Noah Kramer, **Cradle of Civilization** (Great Age of Man), New York, 1967, Time Incorporated, pp. 139 ff.

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Acid

Like a poisonous snake
It sees a victim
Then it bites
The poison seeps in . . .
And they die.

But some survive
They fight the poison
But will life wholly return?

Still it kills
Drugs destroy
Do we care?

We talk about it,
We sing about it,
Well that's a start,
Now let's work on it.

— Shirley Ouwerkerk

☆

Li'l Macdonald and the Great Manhattan

There was once a ship, Manhattan, Arctic bound,
Pride of the builders, as one could see,
Headed for the North, and ever so sound,
Re-inforced with iron, costly as could be.

A strong little icebreaker came along as advisor,
Allowed by Manhattan's growling captain.
The Manhattan would lead to Arctic oil geysers
Little Macdonald following great Manhattan.

Full speed came Manhattan at fourty knots an hour,
Idling Macdonald was forced to go slower,
And this turned the American captain sour.
Manhattan would show 'em, got stuck, and wooed her.

Manhattan was stuck in the thick crackling ice.
This made her captain boil, as Mac. came along.
He didn't want Macdonald's help, that ship full of lice,
Macdonald came around calmly and shouted, "What's wrong?"

Manhattan explained and Macdonald set to work,
"Crack!" went the ice, as Macdonald pushed through,
Meanwhile, the captain nearly went berserk,
At the thought that his lesser should take him through.

Slowly, Macdonald went 'round the ship
Slowly, the ice began to take heed,
To Macdonald, and the great ship Manhattan
Was loose and set off at full speed.

The captain was roaring, that such an **imp**
Should set him free, and the ship shot forward,
He'd show 'em, but suddenly captain went limp,
When he found that again he was stuck.

Once more the brave li'l Macdonald set to work
To free Manhattan's captain so helpless and all.
But this time Manhattan's captain was shameful and sorry
And he found that, "Macdonald's not so bad after all!"

— Rita Schalkwyk

The Hockey Game

You sit down on the floor,
You listen for the score,
You jump up in delight,
For they're in a fight.

The referee talks,
They go to the penalty box,
The game goes on once more,
And you again sit down on the floor.

Then you hear the score,
Wow! It's seven to four,
Your favourite team is ahead,
Just like you said.

Now it's the end of the game,
You'll never feel quite the same,
For all the players are gone,
But you know your favorite team has won.

Then you sit back and dream,
Of the game that you've just seen,
You are in the best player's place,
And the other team you face.

Then you skate down the ice,
Boy, it does feel nice,
You shoot the puck in,
And then you yell "We win".

But then you wake to find,
It's all been in your mind,
But you smile reassuringly and say,
"I'll be that player some day."

— Trudy-Ann Joldersma,
11 years old.

★

True Friendship

Friend is a great and mighty word,
There are many kinds, but most are absurd.
I found a friend, and I stand by his shield,
And I know that he'll guide me, comfort and heal.

It took a long while for me to see,
But now that I found him I'm truly happy.
He goes where I go, and stands by my side,
And when I'm faced with trouble, there's no need to hide.

— John Yeoman

☆

If I Were A . . .

If I were a pilot, I'd fly high in the air,
I'd be like a bird up there without care,
I could fly like an eagle all through the sky,
And wave to everyone a happy good-bye,
I'd fly over many a lake and sea,
I could fly over every kind of tree;
I would fly over circuses and fairs —
Ah yes, when I grow up, a pilot I'll be.

— Michael Mol

★

The Wind

The wind blows its way,
It plays night and day.
The wind is warm, the wind is cool,
The children play at school.
The wind blows the children's hair away,
It is a very windy day.

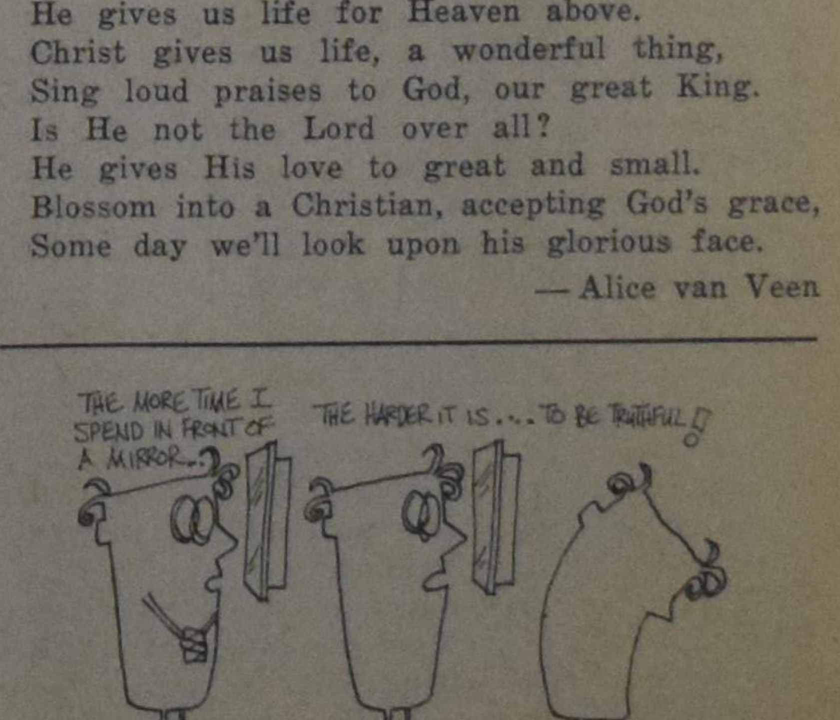
— Hermione Holtvluwer, B.C.

☆

Life

Life is full of discovery,
Watching Spring's winter recovery.
Life is very interesting and full,
Life beckons us with a tug and a pull.
Christ sets us free with overwhelming love,
He gives us life for Heaven above.
Christ gives us life, a wonderful thing,
Sing loud praises to God, our great King.
Is He not the Lord over all?
He gives His love to great and small.
Blossom into a Christian, accepting God's grace,
Some day we'll look upon his glorious face.

— Alice van Veen



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Box 312, Station B,
Hamilton, Ont.

We thank God, the Giver of Life, who entrusted to our care, our first child — a son

MICHAEL ROBERT

May 29th, 1972.

The thankful parents:
Bob & Alice Van Wingerden (nee Wesseling).

33 Victoria St.,
Simcoe, Ontario.

Al and Gerda Zietsma thank the Lord for the gift of a son

BRYAN ALBERT

A brother for Christine.

May 25, 1972.

Lynden, Ont.

With gratitude to the Lord, we are happy to announce the birth of our daughter

MICHELLE LEONA

on June 3, 1972, a sister for Jeffrey Roland.

William and Joanne Korvemaker (nee Van Oenen).

1734 Seeley Drive,
London, Ontario.

Replacement.

Mr. & Mrs. George Haayema of Chilliwack, B.C. are pleased to announce the marriage of their daughter

JANE
to
Mr. ANDY MARINUS MAARHUIS

The wedding took place on June 2nd, 1972 at 7.30 p.m. in the Chr. Ref. Church, Chilliwack, B.C.

Rev. Jake Dykstra officiated.

Address:
46495 McDonald Road,
Chilliwack, B.C.

Mr. & Mrs. A. Mulder of Hamilton, Ont. are happy to announce the marriage of their daughter

RIEKIE DE WEERD
to
Mr. BOB KRAMER

son of Mrs. T. Kramer and the late Mr. T. Kramer, of Hamilton, Ont. on Saturday, June 17th, 1972 D.V. at 4 p.m. in the Mount Hamilton Chr. Ref. Church, Upper Wellington St., Hamilton, Ont.

Pastor A. P. Geisterfer officiating.

Mr. and Mrs. Henry Schepers of R.R. 2, Ingersoll, Ontario, are pleased to announce the forthcoming marriage of their daughter

LUCILLE
to
Mr. ANDREW KOOPMAN

son of Mr. and Mrs. William Koopman, of R.R. 4, Simcoe, Ontario.

The wedding will take place D.V. on June 23, 1972, in the First Christian Reformed Church, Woodstock, at 7.30 P.M.

Reverend A. P. Geisterfer officiating.

Mr. and Mrs. Rein Bakker of 208 Waverley Drive, Guelph, Ont. are pleased to announce the forthcoming marriage of their daughters

LUTSCHE
to
BERNARD HENGEVELD

son of Mr. and Mrs. Henry Hengeveld of R.R. #3, Woodville, Ont.

and

BAKKE JANE
to
ROBERT BRUCE McDONALD DAVIS

son of Mr. and Mrs. Robert H. Davis of 46 Emma Street, Guelph, Ont.

The wedding will take place D.V. July the 8th, 1972 at 4:00 p.m. in the First Christian Reformed Church, 287 Water Street, Guelph.

Rev. P. L. Van Katwijk officiating.

Mr. and Mrs. Reginald Libby of Prescott, Ontario are pleased to announce the forthcoming marriage of their daughter

CHERYL IRENE
to
Mr. JOHN SLIEKERS

son of Mrs. G. Sliekers and the late Mr. Jan Sliekers of Maitland, Ont.

The wedding will take place D.V. on July 1, 1972 at 2:30 p.m. in the Bethel Christian Reformed Church of Brockville, Ont.

Rev. H. Numan, Jr. officiating.

Replacement.

Mr. and Mrs. Itske Veldstra of Hamilton, Ontario are pleased to announce the forthcoming marriage of their eldest daughter

GRACE
to
Mr. SIDNEY HOLTROP

son of Mr. and Mrs. Cornelius Holtrop of Dunnville, Ontario.

The wedding will take place D.V. on July 7, 1972 at 7.00 p.m. in the Mount Hamilton Chr. Ref. Church, Hamilton, Ontario.

Rev. H. Mennega officiating.

Future address:
R.R. 1, Canboro, Ontario.

On June 15, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

Mr. & Mrs. PLEUN VIS

the occasion of their 45th wedding anniversary.

Thankful to the Lord, Who has kept them through these years, we pray that our Heavenly Father will continue to bless them and keep them in His care.

Their thankful children and grandchildren.

R.R. 1, Jerseyville, Ont.

Benschop 1932 - Grimsby 1972

Met dankbare harten aan onze Hemelse Vader die vaders leven heeft willen sparen, na een zeer ernstig ongeluk, hopen we met onze geliefde ouders en grootouders

GERRIT EIKELENBOOM
en
CORNELIA EIKELENBOOM-VAN YPEREN

op 23 juni hun 40-jarig huwelijksfeest te herdenken.

Wij zijn de Here dankbaar dat Hij onze ouders en grootouders omringd heeft met Zijn grote liefde en onze bede is, dat Hij hen wil gedenken en gezondheid wil schenken bij het klimmen hunner jaren.

"Wat zullen wij de Here vergelden voor al Zijne weldaden aan ons bewezen." Ps. 116:12

Hun dankbare kinderen en kleinkinderen:

Beamsville:
Gerald en Diana,
Ronald, Sandra, Andrew, Carolyn.
Beamsville:
Bill en Jenny,
Rick, Debbie, Nancy.
Grimsby:
Mary en Martin,
Chris, Gary, Charlene.

Huis adres:
R.R. #1, Grimsby, Ont.

On June 13, 1972, the Lord willing, we hope to celebrate with our parents

SAKE VANDERVEEN
and
FLORA VANDERVEEN-SMIDS

their 25th wedding anniversary.

It is our prayer that the Lord may continue to bless them and keep them in His care.

Orangeville:
Henry & Mary,
Stephen.
Brampton:
Fred & Lyn.
Brampton:
Martin.

35 Sherwood Cresc.,
Brampton, Ontario.

Nes (W.D.) 1947 - Jarvis 1972

On June 19, 1972 we will celebrate, the Lord willing, with our parents

PETER TORENSMA
and
HENDRIEKA TORENSMA (MIEDEMA)

their 25th wedding anniversary.

May the Lord bless them and grant them many more years together.

Rudy & Jully Torensma,
Johnny,
Simcoe.
Andy & Hellen Torensma,
Gary Torensma,
Hamilton.

A reception will be had in their honour on June 19th at 8 P.M. in the Tyrrell Community Centre on the Cockshutt Road. Friends are welcome to attend.

Onze Hemelse Vader nam heden in Zijn Heerlijkheid op, na een kort doch smartelijk lijden, onze innig geliefde man, vader an grootvader,

PIETER BIERLING

in de ouderdom van 68 jaar.

Hij is verlost, God heeft hem welgedaan.

Brantford, Ont.:
Hendrika Bierling-Schoenmaker.
Holland Mash, Ont.:
Louis Bierling,
Effie Bierling-Brouwer,
Peter, Gerald, Marvin, Tammy.
Henry Bierling,
Jean Bierling-Sneep,
Natalie, Peter, Michele, Denise.
West Hill, Ont.:
John Visser,
Dena Visser-Bierling,
Kimberley, David.
Toronto, Ont.:
Dick Bierling.

31 Mei 1972.

Brantford, Ont.

The congregation and consistory of the First Christian Reformed Church of Brantford, Ont. hereby extend their deepest sympathy to Mrs. P. Bierling and her family in the passing away of her husband and former elder of our church

PETER BIERLING

"Certainly your goodness and love will be with me as long as I live and your house will be my home forever." Ps. 23:6.

The Consistory.

"Come unto Me all ye that labour and are heavy laden and I will give you rest."

On Thursday, June 1, 1972 God called

GEORGE LINKER

home to live with Him in Glory.

God moves in a mysterious way,
His wonders to perform.
He plants His footsteps on the sea,
And rides upon the storm.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

Joan Linker (wife).

375 Adelaide St.,
Strathroy, Ont.

On June 1, 1972 our Lord took unto Himself our dear brother, brother-in-law and uncle

GEORGE LINKER,

at the age of 39 years.

Beloved husband of Joan Linker (nee Feenstra),

Strathroy, Ont. Son of the late Mr. and Mrs. Roelf Linker.

"And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be anymore pain, for the former things are passed away." - Rev. 21:4

Clarence and Clara Linker,
London, Ont.
Jim and Ria Linker,
London, Ont.
John and Grace Linker,
Forest, Ont.
Sandra and Andy De Vries,
Dresden, Ont.
Wilbur and Hattie Linker,
Calgary, Alta.
Alice and Oscar De Boer,
Blyth, Ont.
Anne and Henry Linker,
Strathroy, Ont.
Rense and Tina Linker,
Arkona, Ont.
Margaret and Arnold Hoekstra,
Wyoming, Ont.
Nieces and Nephews.

We express our appreciation and gratefulness for all the wishes and attentions received for our 40 h wedding anniversary with a "Thank You".

But above all thanks to God for His mercy and comfort.

Mr. and Mrs. J. M. Renkema,
Mount Brydges, Ont.

Thank You.

Mr. & Mrs. Reinder De Vries of St. Thomas, Ont. would like to thank all those who remembered them and sent their best wishes on the occasion of their 45th wedding anniversary.

We would like to say thank you to all those who remembered us at the occasion of our 30th wedding anniversary.

Mr. & Mrs. G. Van Brug,
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a woman of around 40 years of age in the Hamilton area. Letters under nr. 3063, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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or work as office help. 16 years old, loves children, office experience, housecleaning experience, cooking experience. Rita Schalkwyk, 340 Elm Street, St. Thomas, Ont. Telephone 631-6528.

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Summer Seminar in Economics and Politics

The Institute for Christian Studies has announced a 1972 Summer Seminar in Economics and Politics. The seminar will be held from July 10 through July 28, 1972 in Toronto, Ont. (specific location to be announced later).

Dr. Bob Goudzwaard, professor of economy theory at the Free University of Amsterdam will deal with: the future of the capitalist system, economic policy in the communist system, theories of development in the third world, convergence theories, the place of the worker in industry, economic policy and welfare theory, the nature of the economic aspect, economic models, the impact of technology on industry, and problems in ecology.

Mr. Sander Griffioen, a Ph.D. candidate in both economics and philosophy at the Free University and instructor at the Dutch Air Force Academy, will deal with: the theme of revolution (Rousseau, French revolution, nineteenth century, Marchse); anarchism (Bakunin, Kropotkin, Chomsky); Ideology (Marx to dialectic materialism); secular eschatology (Bloch); and facts and values in economic theory.

Dr. Bernard Zylstra, assistant professor in political theory at the Institute for Christian Studies, will deal with: the state as a community of justice; the problem of natural law, John Locke and politics; systems analysis and the structure of the state; qualitative social pluralism; the state's relation to the non-political areas; religious pluralism, toleration, and representation; and the political party system.

While this seminar is held, the ICS will also sponsor a summer seminar in hermeneutics especially for persons with professional competence and interest in the questions of hermeneutics. Dr. James H. Olthuis will supervise this seminar.

Further information can be obtained from the ICS, 141 Lyndhurst Ave., Toronto 4, Ont.

RECTIFICATION

In last week's issue we published under "From the Mailbox" a letter from Mrs. N. Brobbel. A few lines were deleted from the second last paragraph. This paragraph should read:

"Are we still blind, do we still want to be divided because of some minor differences within the churchwall? Shall we come to see the importance of the message given by the prophets of the A.A.C.S., of the fervent labour by the agents of the CLAC, the witness for justice by the committee for Justice and Liberty who are kings with Christ, the need for more Christian psychiatrists and institutions, such as Salem, etc.?"

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Houston Christian School still needs a

TEACHER

for its grades 1-2-3 classrooms. Experienced teacher preferred. Small enrollment and extra help from teachers' aid available. Contact Joe VanderKwaak, Box 237, Houston, B.C.

The Timothy Christian School of Rexdale, Ont. will need

ONE TEACHER

for intermediate grade. Applications to be send to Mr. K. Bergsma, 28 Elmhurst Drive, Rexdale, Ont.

Calvinistic Chr. School of Wellandport, Ont., invites applications for a

TEACHER

for the senior grades. Send applications to Mr. J. Tamming, R.R. 1, Wellandport, Ont.

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'Basis for Union' May Unite Dissenting Presbyterians

Lookout Mountain, Tenn. (EP) — Two small Presbyterian denominations, divided since 1939, have taken separate but related actions that may lead to a reunion.

The Reformed Presbyterian Church, Evangelical Synod, and the Orthodox Presbyterian Church both approved a new "Basis for Union" and ins.ructed subcommittees to report back next year with detailed plans for a church merger.

Negotiations between the two churches — which have a combined membership just over 25,000 — have been underway for more than five years. But two years ago, many in both churches had given up hope of bringing the union about. The action in mid-May, while committing neither denomination, at least provided a clearer picture of the s.rength of the union movement.

Reformed Presbyterians voted at their 150th general synod held at Harvey Cedars, N.J. Covenant Theological Seminary president Robert G. Rayburn led in presentation of the proposed "Basis," which was approved after moderate debate by an approximate 85 per cent margin. Opponents argued chiefly that Orthodox Presbyterians had not yet indicated sufficient willingness to recognize the right of the church body to speak on moral issues not explicitly forbidden by scripture.

Approval of the same "Basis" by Orthodox Presbyterians in Oostburg, Wisc., was not so overwhelming, but host pastor Donald Stanton estimated the margin to be at least two-thirds.

Joint committees of the two churches will work during the coming year on plans for merging presbyteries, control of educational institutions, publications, and realignment of missionary agencies, among other details.

The two churches actually represent three roots in Presbyterian history. The oldest is the Reformed Presbyterian Church in North America (General Synod) which organized its first congregation in this country in 1774. That denomination merged in 1965 with the Evangelical Presbyterian Church, an outgrowth of the modernist-fundamentalist controversies of the 1930s in the Presbyterian Church U.S.A. The Orthodox Presbyterian Church was born of the same conflict. Evangelical Presbyterians left the Orthodox Presbyterian Church in 1939, primarily over the issues of Christian liberty and eschatology. It is that rift which could now be healed through the proposed merger.

At Harvey Cedars, about 200 commissioners heard unprecedented reports of evangelistic growth in local churches of the Reformed Presbyterian denomination. Elder Marion D. Barnes, president of the recently-accredited Covenant College at Lookout Mountain, Tenn., was elected moderator.

NAE Seminar Charts Rise in Occultism

Minneapolis (EP) — Growing movements of the occult can be seen world wide, a German specialist in the field told some 500 Minnesotans in a three-day seminar here sponsored by the Greater Minneapolis Association of Evangelicals.

Dr. Kurt Koch took issue with those who consider astrology and other occult practices to be harmless.

There are "many terrible examples," he said, telling how people were influenced by astrology. He reported that a woman shot her son after it was predicted that he would become insane. A Brazil woman attempted suicide, Dr. Koch declared, after an astrologer told her she would lose her boyfriend and never marry.

The number of "spiritists" in Brazil, for example, has increased from 10 million to 50 million in 15 years, he said.

Christians regard the situation as a prelude to the end of the age and the second coming of Christ, Dr. Koch said. He is the author of 60 books, including Christian Counseling and Occultism.

AROUND THE HOUSE

BUILD A COMPOST PILE

When you build a compost pile, you're helping to recycle materials that would otherwise go to waste. Practically everything that can be grown can be added to the compost pile. This includes peelings from vegetables and fruits, coffee grounds and tea bags, dead plant tops and grass clippings.

As well as being a disposal area for unwanted plant material, a compost pile is a good source of organic matter for your garden. A corner of your backyard might be suitable for this purpose. A convenient sized pile should be about 6 feet long, 4 feet wide and about 5 feet high. If the first layer at the bottom contains heavy-textured material, it will help improve drainage for the entire pile. Layers of decaying plant material about 1 foot deep can be added with 2-inch layers of loam between them. A light layer of lime, with commercial fertilizer added occasionally, will aid in the breakdown of plant materials.

The pile will decompose faster if it is turned over periodically. It is best to keep the outer edges of the pile higher than the center so that rainwater will collect and aid in the decomposition process, which usually takes about 6 months. If the weather is abnormally dry, add water to the pile.

•

HOW TO CONTROL CRABGRASS IN LAWNS

There are two different types of crabgrass that can appear in your home lawn — a hairy and a smooth type. Both kinds are found where the turf is thin and where there is lots of sunlight. Cultural measures such as mowing with the blades set high, adequate water and the use of fertilizer to improve the turf will do much to eliminate crabgrass. However, other control methods may be necessary.

Action to control crabgrass should be taken early, since the crabgrass seedlings usually emerge by the middle of May. Chemicals such as Azak, Betasan and Tupersan, when applied early, will give good control. Crabgrass seedlings can be recognized by their broad, hairy, sharply - pointed leaves. Hand-weeding may eradicate many of them at this time. A late fall application of Betasan will also give excellent control.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
June 19	June 16	June 14 noon
June 26	June 23	June 21 noon
July 3	June 30	June 28 noon
July 10/17	July 7	July 5 noon

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* Tijdelijk niet in voorraad.